W. Seward Salisbury

Religion in America.

BL
2530
.U6
S3
1951

LIBRARY OF PRINCETON
JAN 18 1955
THEOLOGICAL SEMINARY

BL 2530 .U6 S3 1951
Salisbury, William Seward.
Religion in America

PHOTOMOUNT
PAMPHLET BINDER
~
Manufactured by
GAYLORD BROS. Inc.
Syracuse, N.Y.
Stockton, Calif.

Oxford Social Studies Pamphlets

RELIGION In AMERICA

SALISBURY

OXFORD BOOK COMPANY

BL 2530 .06 S3 1951
Salisbury, William Seward.
Religion in America

Oxford Social Studies Pamphlets

RELIGION In AMERICA

By
W. SEWARD SALISBURY, Ph.D.

Head of the Social Studies Department
State University of New York
Teachers College, Oswego

New York
OXFORD BOOK COMPANY
1951

Copyright, 1951, by Oxford Book Company, Inc. All rights reserved. This book, or any part thereof, may not be reproduced in any form without the written permission of the publisher.

PRINTED IN THE UNITED STATES OF AMERICA

PREFACE

Religion and religious institutions are all about us and so much a part of our lives that we tend to take them for granted. Experience has shown, however, how dangerous it is to take such an attitude toward any of our great institutions and basic privileges. Freedom of religion is one of the most vital of the personal liberties that distinguish the democracies from the totalitarian regimes of the left and the right. Within this context of religious freedom in American life, the church and the home are the two greatest influences from which the growing child develops the wholesome personality and the moral character to become a useful and constructive citizen in tomorrow's world.

The public schools, in general, have neglected the study of religious institutions. The Author feels that there is a pressing need for a better understanding both of the role which religious forces have played in our past history and of the position of religious institutions in the United States today. It is with this need in mind that RELIGION IN AMERICA has been planned and written. A study of the pamphlet will lead, it is hoped, to a deepened appreciation by the individual of his own religion, and to a staunch respect for the religion of his neighbor. These attitudes, in turn, should stimulate a fuller awareness of the meaning and value of our American tradition of religious freedom.

The Author believes firmly that the student should not only understand the role which religion has played in our national life but also become familiar with the history and status of religion within his own community. One of the objectives of the activities found at the end of each chapter is to help the student acquire such a background of local information.

At a time when despair and pessimism seem to be the dominant mood of large numbers of people, this survey of religion in America should provide a definite note of encouragement. Never before in our national history (or, for that matter, in the history of the world) have so many diverse groups enjoyed such a complete measure of religious freedom as in the United States today. This in itself is a notable achievement of which we can justly be proud. But it is even more inspiring to realize that these religious groups are all working, in their own ways, to help solve the social problems, the psychological tensions, and the moral dilemmas which characterize our troubled era. The Author hopes that this pamphlet will, in some measure, encourage young people to forward this great work by taking an active and constructive role in the affairs of their church and in the religious life of their community.

W. S. S.

CONTENTS

CHAPTER		PAGE
1.	Religion and the Church in Colonial America	1
2.	Religious Developments in the Nineteenth Century	9
	The Protestant Churches	9
	The Roman Catholic Church	11
	Judaism	15
3.	Religion in America Today	18
	Religious Statistics	18
	Protestantism in Contemporary America	20
	Catholicism in Contemporary America	26
	Judaism in Contemporary America	29
4.	Two Great "Made-in-America" Religions	33
	The Mormon Church	33
	Christian Science	37
5.	Religions of Service and Good Will	41
	The Salvation Army	41
	The Society of Friends	44
6.	Problems of the Church Today	49
7.	Achievements of Religion	55

CHAPTER 1

RELIGION AND THE CHURCH IN COLONIAL AMERICA

Religious Freedom—A Motive for Colonization

Freedom of worship was an important reason for the immigration of a great many Europeans to the New World. This was one of the basic motives which drew the Pilgrims to their settlement at Plymouth, the Puritans to Boston, the Quakers to Pennsylvania, the Catholics to Maryland, the German Lutherans to the Mohawk Valley and to various parts of Pennsylvania, the Anglicans to Virginia, the Scotch-Irish (mostly Presbyterians) to the frontier, and the Jews to New York and Rhode Island.

In many cases, these first immigrants represented minority religious groups who had suffered persecution in their homelands. They were willing to undergo a long and uncertain voyage and to settle in a wilderness because of the promise of freedom of religious expression and belief. The desire to practice their religion without hindrance was strong enough to uproot them from their past and bring them to the New World.

Of course, there were other motives for settlement in the New World. Many Europeans were attracted by the promise of better economic opportunities, political freedom, or both. The economic factor was probably the decisive one for most people. The settlers in general came from the lower social and economic levels in Europe. They had little chance to improve their status at home, and moved to America in the hope that in a new and undeveloped country they would have a chance to "get ahead in the world."

Whether an individual settler came to America for religious, economic, or political reasons, it was generally true that religious freedom, political liberty, and economic opportunity went hand in hand. If the settler had one, he very probably had all; if he was restricted in one, it was only too likely that he would be restricted in all.

Limitations on Religious Freedom

Colonial America did not enjoy the full freedom of religion which is characteristic of American society today. Even though

the promise of religious freedom had been an important motive in the founding of most of the colonies, many of the groups which settled in America denied freedom of worship to other religious sects who arrived after them. In most of the colonies the church of the dominant group was made the official religion and given special privileges.

The Puritans, who settled in Massachusetts, had left England because of the persecution suffered at the hands of the King and the Anglican Church. However, Massachusetts was neither a safe nor a pleasant place in which to live if you did not agree with the religious beliefs or the political policies of the Puritan leaders of the colony. Roger Williams and Anne Hutchinson were exiled because of their religious beliefs (see page 3). In 1692, about twenty eccentric but harmless residents of Salem were accused of "witchcraft" by their fellow citizens and burned at the stake.

The charter of the Dutch colony of New Netherland granted freedom of worship to all citizens. However, Peter Stuyvesant, the last Dutch governor, refused to extend this right to Jews and Quakers. He caused a Quaker in Flushing to be arrested for holding services in his home. Twenty-four citizens of Flushing, who were not themselves Quakers, protested this arbitrary action of the governor in the famous *Flushing Remonstrance.* When word of the incident reached Holland, the officials of the Dutch West India Company (which controlled the colony) reprimanded Stuyvesant and ordered him to free the persons arrested and to extend to every citizen freedom of worship, as required by the charter.

In 1664, the city of New Amsterdam was captured by the English. The colony of New Netherland became English and was renamed New York. A few years later the governor of the colony issued the *Charter of Liberties,* which among other rights guaranteed freedom of religious worship.

Maryland and the Toleration Act

In 1634, Lord Baltimore founded the colony of Maryland, chiefly as a refuge for Catholics, who at that time were without any political or civil rights in England. The Catholics were always a minority group in the colony, and in ten years they constituted less than a quarter of the population. In order to protect them, Lord Baltimore induced the provincial assembly to pass the famous *Toleration Act* of 1649. It provided that "no person in this province professing to believe in Jesus Christ shall be in any way troubled . . . for his religion. . ." Since the Act excluded non-Christians it represented something less than full religious freedom. However, it was a not-

able step forward and was better than what was to follow. In 1692, the province was taken away from the Baltimores and put under a royal governor. The Anglican Church was established as the official church, and the Catholics (who then constituted about 10% of the population) were deprived of their political rights and became, in effect, second-class citizens.

Union of Church and State

In most of the colonies by the time of the Revolution, the leading religious group had "established" its church. The established church became the official church of the colony and, as such, had special privileges and powers. Its main advantage over other churches was that it was supported by tax funds collected from *all* the residents of the colony. Members of the established church usually enjoyed certain rights, such as the right to vote and to hold public office, that were denied to non-members. In Massachusetts, the clergy of the established church, working closely with the political leaders, were able to gain virtual domination of the colony. This collaboration of clergy and political leaders is known as the New England *theocracy* (a government run by members of the clergy acting in their religious capacity).

In New York and in the Southern colonies, the Anglican Church became the official church. In New England, the Puritan Church occupied this privileged position.

The most notable exceptions to the general rule of union of church and state were Rhode Island and Pennsylvania.

Roger Williams—Pioneer of Religious Freedom

Roger Williams, a young pastor of Salem, incurred the wrath of the leaders of Massachusetts by taking a firm stand against the election of colony officials by church members only. Furthermore, he did not think these officials had any right to interfere with an individual's religious beliefs. Williams' views were considered intolerable by the strict Puritan authorities. In 1635, by order of the General Court, he was expelled from Massachusetts. After spending the winter with some friendly Indians, Williams and a few followers founded a settlement at Providence, at the head of Narragansett Bay, in what is now Rhode Island.

Another courageous soul exiled from Massachusetts for holding religious beliefs which were frowned upon by the Puritan leaders was Anne Hutchinson. She came to Rhode Island, and founded a settlement at Portsmouth near Providence.

In 1644, all the settlements around Narragansett Bay were united under a patent which Roger Williams secured from the King of England. (Later, in 1663, a charter was granted.) Church and state were completely separated, and it was decreed that men of whatever belief might "walk as their conscience persuaded them, every one in the name of his God." Because he stood firmly for the principles of freedom of conscience and religious toleration—principles which were to become fundamental in the American way of life—Roger Williams is regarded as the father of religious liberty in America.

William Penn's "Holy Experiment"

Another colony which separated church and state was Pennsylvania, founded in 1682 by William Penn. The settlement was established primarily as a refuge and haven for the Quakers, who were ridiculed and persecuted in England. However, people of all nationalities and creeds were welcomed. The functions of church and state were separated, and religious freedom was extended to all. At a time when scores of crimes in England were punishable by death, Penn decreed that murder and treason were to be the only capital crimes in the colony. Pennsylvania was the first colony to oppose slavery. Penn treated the Indians fairly and lived up to his treaties with them, thereby sparing the colony the horrors of Indian raids and massacres. Germans, Finns, Irish, Welsh, Scotch-Irish, and many others flocked to the colony to join what Penn called his "holy experiment." Within twenty years the colony had become the largest and most prosperous in America.

The Protestant Churches of Colonial America

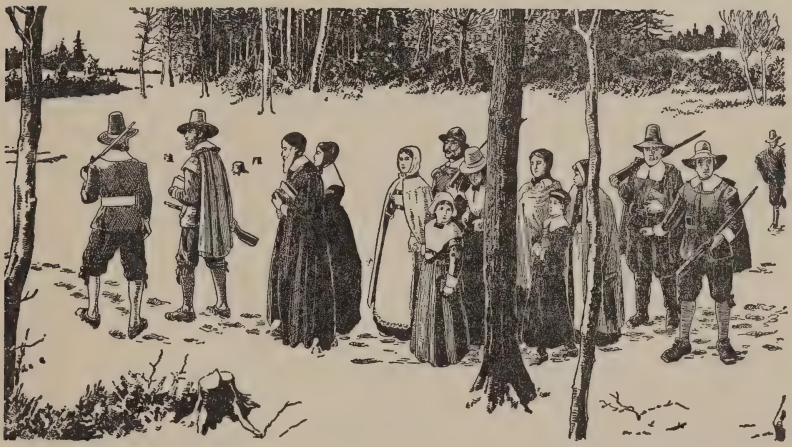
Colonial immigration was almost entirely Protestant in religion. The Protestant sects and denominations varied rather widely in their interpretation of the Bible and in their religious rituals. In spite of the many shades of doctrine represented, the churches tended to fall into two broad classifications: the *conservative* churches and the *radical* churches. The leading conservative churches in the colonial period were the Anglicans, the Congregationalists, the Presbyterians, and the Dutch Reformed. The main radical churches were the Methodists and the Baptists.

The Conservative Churches

Each of the conservative sects had an approved interpretation of the Bible, and also an accepted set of beliefs and practices,

which were known collectively as the "official confession of faith" of the church.

The conservative churches required their clergy to be college educated and trained. Harvard was founded within the first few years of the settlement of the Massachusetts Bay Colony primarily to train Puritan clergymen. College-trained men were at a premium, and few of them could be induced to settle very far from the seaboard, where the population was greatest and more of the advantages and conveniences of civilized communities were available. Therefore, the conservative churches were strongest in the coastal areas.



After a painting by Boughton

Pilgrims going to church.

As previously mentioned, the leading conservative churches in this period were the Anglicans, the Congregationalists, the Presbyterians, and the Dutch Reformed. The Anglican denomination is now known as the Episcopal Church. The Congregational Church is the descendant of the colonial Puritan Church; along with the Presbyterians and the Dutch Reformed, its theology is based largely upon the teachings of John Calvin. The Lutheran Church also belongs to this conservative group, although the number of Lutherans in America was very small during the colonial period.

The conservative churches were never to become more influential than during the colonial period. They were administered and supported by leaders of the community—the "solid citizens," who favored aristocracy in government and in society. Because of the support of the well-to-do and influential, the conservative churches

exercised far more power in the community than their numbers warranted. The conservative clergymen, by virtue of their education alone, assumed a strong position of leadership in colonial America.

The Radical Churches

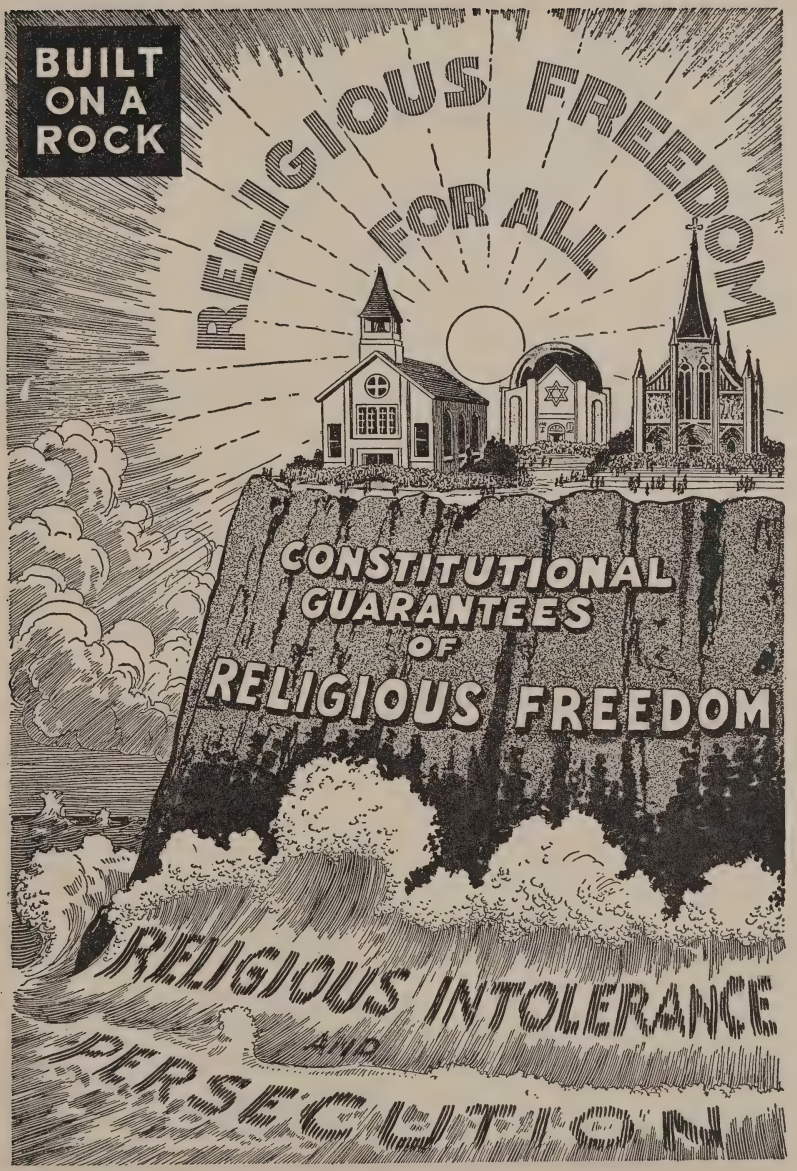
The radical churches were so called because their theology was markedly different from that of the older Protestant churches and because they appealed to—and drew their support from—the ranks of the "common man." With this background, it was only natural that the radical churches came to be associated with individualism and democracy in government and social institutions.

The Methodists and Baptists were the leading radical churches. They emphasized individual interpretation of the Bible, rather than relying upon an official confession of faith. Nor did they require their ministers to be college-trained. Usually, Methodist and Baptist ministers were rank-and-file parishioners, with no special training, who had received the "call" and possessed the "word." One received the "call" when he felt divinely inspired to preach the Gospel and spend his life in religious work. A man who could preach in such a manner as to carry conviction and bring about conversions was said to possess the "word." The services and sermons in the radical churches tended to be expressive and emotional rather than restrained and doctrinal, as were those of the conservative congregations.

The Revolution Brings Separation of Church and State

The American Revolution was a movement for democracy in religion, as well as in government. As each state in turn, wrote a new constitution to replace its provincial charter, it either "disestablished" its provincial church outright or took the first steps which were to lead eventually to complete separation of church and state. Thomas Jefferson was the governor of Virginia when its new constitution was written. He believed that his part in bringing about the separation of church and state in Virginia ranked with his writing of the Declaration of Independence and his founding of the University of Virginia as the three most significant and important acts of his public life. His epitaph (written by himself) bears this out.

During the Revolution, each of the American churches broke its ties with its mother church in the Old World. The Revolution cut across church lines. A large number of Loyalists (Tories) were Anglicans, but many of the great patriot leaders were also


BUILT ON A ROCK
RELIGIOUS FREEDOM FOR ALL
CONSTITUTIONAL GUARANTEES OF RELIGIOUS FREEDOM
RELIGIOUS INTOLERANCE AND PERSECUTION

Anglicans. Most, but not all, of the Methodists and Baptists were patriots, or at least sympathetic to the revolutionary cause. Yet John Wesley and some of the other Methodist leaders remained loyal to England.

The Revolution not only marked the widespread acceptance of the principles of religious freedom and separation of church and state, but was also responsible for the incorporation of these ideas into the Federal Constitution a few years later.

THINGS TO DO

1. If you are living in a community that was settled before the Revolution, find out when the first churches were organized. What denomination were they?

2. Prepare a report on the coming to America and the early history of such German religious sects as the Mennonites, the Dunkers, and the Amish. A good source for information on religious sects and denominations is the *Encyclopedia Americana.*

3. Look into *A History of Bigotry in the United States* by Gustavus Myers (Random House, 1943). This is a fascinating and depressing account of the excesses and extremes to which ignorance and intolerance have led segments of the American people at various periods in our history. There are chapters on such topics as "blue laws," Nativism, the "Know-Nothing" Party, and the Ku Klux Klan. The chapter on witchcraft is particularly revealing.

4. *The Dutch and the English Along the Hudson* by Maud Wilder Goodwin (Chronicles of America Series, Yale University Press, 1921) is an interesting description of the early days of the New Amsterdam and New York colony with much attention given to religious matters.

5. *American Idealism* (Pageant of America Series, Volume X, Yale University Press, 1929) is largely devoted to religion. This book (like the others in the series) is composed of contemporary pictures, drawings, and other illustrations, with brief paragraphs explaining the nature and importance of the scenes depicted. It is a "visualized" history of religion in America. Select a group of about ten pictures as a basis for a talk before the class on some important aspect of religion in America.

6. The outstanding contemporary historian of the Protestant church is William Warren Sweet. He has written a number of books covering various periods of the religious history of the United States. His *Religion in Colonial America* (Scribners, 1949) surveys this period very effectively. Other good books include *Colonial Folkways* by Charles M. Andrews (Chronicle of America Series, Yale University Press, 1919); and *Home Life in Colonial Days* by Alice M. Earle (MacMillan, 1902). *The Founding of American Civilization, The Middle Colonies* by Thomas Jefferson Wertenbaker (Scribners, 1938) has good chapters on the religion of the Dutch, the Quakers, and the German sects of Pennsylvania.

CHAPTER 2

RELIGIOUS DEVELOPMENTS IN THE NINETEENTH CENTURY

THE PROTESTANT CHURCHES

Religion and Democracy

At the outbreak of the Revolution, the four leading churches in numbers and influence were the Congregational, the Presbyterian, the Baptist, and the Anglican. Between the Revolution and the Civil War, great changes took place in the relative influence of the various Protestant denominations. By 1860 the Methodist and Baptist churches had risen to the position of leadership formerly occupied by the Congregational and Presbyterian churches.

The Methodist and Baptist churches gained at the expense of the more conservative sects largely because they represented democracy in the practice of religion. During these decades in America, democracy was everywhere triumphant—in government, in economic life, and in social relationships. It is not surprising, therefore, to find the democratic or "radical" churches forging to the front.

One of the dominant political forces of this era was Jacksonian democracy, with its emphasis on control of the government by the "common man," rather than by the well-born aristocrats. Economic democracy was represented for the great majority of people by the frontier, with its free land available to every man who possessed courage, initiative, and the willingness to work hard.

Decade by decade, as the frontier pushed westward across the nation, the democratic religious sects moved in with the first settlers and became the prevailing churches in the newly settled communities.

Rise of Methodists and Baptists

The Methodists and the Baptists were particularly successful in making converts and organizing new churches in the frontier country. No small part of their success may be credited to the ministers known as "circuit riders." The typical "circuit rider" was a lay preacher, who would work his farm during the week and carry

the Gospel on horseback to a group of frontier settlements on Sunday and during the slack farming season.

The Methodist and Baptist theology and service was equalitarian and individualistic, stressed personal salvation, and made greater use of revivalism than did the conservative churches. Revivalism, by its very nature, cuts across class lines and tends to put all people on the same footing. The Methodists and the Baptists flourished because, in organization and in religious practices, they were best suited to the environment of the frontier and to the psychology of the men and women living there.

A circuit rider visiting a frontier community.

Emergence of a General Protestant Type

The major development in Protestantism during the past 75 years has been the amalgamation of the "right-wing" and the "left-wing" churches of the colonial and frontier periods into the "liberal" Protestant churches of the present day. This is a trend that began to attract attention in the period following the Civil War and has continued up to the present day. The differences between "right-wing" and "left-wing" churches, which were originally so conspicuous, have become far less marked.

The "left-wing" churches, like those of the "right-wing," now insist upon a college-trained clergy. Doctrinal and theological differences between the various Protestant churches are not emphasized today as they used to be. Instead, these churches now stress a "liberal" interpretation of the Biblical scriptures. Sermons preached in the leading Protestant churches sound pretty much

alike. One can seldom determine the denomination of a church on the basis of the message from the pulpit.

The college-trained clergy of the "radical" churches today conduct a more restrained and less openly emotional service than did their predecessors. Likewise, the congregations of these churches now look and act very much like the congregations of their sister churches of the conservative group. Because of the growth of public education there is no longer a marked contrast between the educational level of Methodist and Baptist congregations on the one hand and Congregationalists and Episcopalians, on the other. Moreover, the conservative churches have lost most of their "aristocratic" character. In any given village or city today, the church with the most social prestige and influence is as likely to be Baptist or Methodist as any other denomination.

New Churches Arise

Not all Protestants were happy with the "liberal" religion which the majority embraced. A considerable number have continued, until the present day, to cling to a more literal interpretation of the Bible. These groups are loosely known as "fundamentalists" or as "conservatives." Other Americans have embraced some one of the newer sects and denominations that made their appearance within the last century, including the Mormons, the Christian Scientists, and the Salvation Army.

At the same time that the great majority of American Protestants were grouping under the "liberal" banner, the two other great contemporary religious traditions—the Roman Catholic and the Jewish—were taking firm root in America and growing rapidly in strength and influence.

THE ROMAN CATHOLIC CHURCH

Status of Catholics in the Early Colonies

Catholics comprised a small minority of the population during the colonial period. The few who came to the English colonies found themselves victimized by prejudice and anti-Catholic sentiment. Religious intolerance was typical of the age. The century before the settlement of the English colonies, Europe had been devastated by a series of bloody religious wars.

The great majority of Englishmen—and therefore the great majority of early settlers—were both Protestant and strongly anti-Catholic. The colonial governments, accordingly, promptly imposed numerous civil disabilities on Catholics and interfered in

various ways with the free practice of the Catholic faith. By the beginning of the 18th century, there were only two colonies (Rhode Island and Pennsylvania) where Catholics enjoyed a large measure of civil rights. Even in Maryland, originally founded as a refuge for Catholics, rigorous anti-Catholic measures were in force.

The Vatican estimated there were fewer than 20,000 Catholics in the colonies prior to the Revolution. There were approximately 10,000 English Catholics in Maryland and 5,000 German Catholics in Pennsylvania. The balance, including many French, were scattered throughout the other colonies.

Catholics Support the Revolution

The most common charge against the Catholics was that they could not be loyal citizens of the new country because of their religious allegiance to a foreign "potentate," the Pope. Events proved that there was no basis in fact for this fear. When the Revolution broke out, few Catholics were found among the Tories. The Carrolls of Maryland, a leading Catholic family, produced some of the great patriot leaders. Charles Carroll was one of the signers of the Declaration of Independence. Two Catholics, Daniel Carroll and Thomas Fitzgibbons, were among the signers of the Constitution. Furthermore, if Catholic France had not come to the assistance of the colonies with men, money, and arms, the Revolution probably would have failed.

Although the Revolution was a great landmark in the movement towards religious freedom, only Pennsylvania, Delaware, Virginia, and Maryland granted Catholics absolute equality with other Christians in their new constitutions. The last political disabilities were not removed from the fundamental state laws until 1790 in South Carolina, 1798 in Georgia, 1806 in New York, 1818 in Connecticut, 1833 in Massachusetts, and 1835 in North Carolina.

Leadership of Father John Carroll

Before the Revolution, Catholics in America were subjected to the Vicar Apostolic of London, who held jurisdiction for the Church of Rome over all the colonies and islands in America that were subject to the British Empire. During the Revolution, there was almost no connection between the Church in America and the authorities in Europe. Thus, the Church in America began to develop its own native leadership. A succession of able and liberal churchmen rendered valiant service in the long struggle of Ameri-

can Catholics to adapt their Church to American conditions and to convince the Protestant majority that it was possible to be both a good Catholic and a good American citizen.

At the close of the Revolution, there was no appropriate Catholic official in the colonies vested with the authority to administer the rite of confirmation and to carry on other important religious and administrative functions of the Church. The Church resolved this dilemma by the appointment of an American Catholic, Father John Carroll, as "Superior of the Mission" in the United States. Father Carroll was given the powers of a bishop, without the title. American Catholics were reluctant at this time to have a bishop named because they were afraid mere appointment to this high office would fan the anti-Catholic feeling and make the position of Catholics more difficult.

Father Carroll proved to be an excellent choice for this key position. He was respected and trusted by George Washington. His prestige and unimpeachable conduct, both as a religious leader and as a citizen, did a great deal to allay anti-Catholic feeling. In 1788, it was possible to vest him with the full title of bishop, and before he died in 1815, he had been raised to the office of archbishop.

Immigration and the Growth of American Catholicism

The nineteenth century was a period of rapid growth for the Catholic Church in the United States. This growth was made possible largely by vast numbers of immigrants who thronged to this country. The great exodus of Irish from southern Ireland to the United States which reached its peak following the potato faminine in the early 1840's, was almost entirely Catholic in religion. The German immigration equalled and soon surpassed the Irish in numbers. In religion, the Germans were about equally divided between Catholicism and Protestantism.

Rise and Fall of Anti-Catholic Feeling

Anti-Catholic bigotry, which had largely subsided by the close of the eighteenth century, erupted again as the stream of Catholic immigrants began to pour into the country during the 1830's. The feeling against the newcomers was only partly due to religion. It was also, in good measure, a general "anti-foreign" prejudice, arising from the unwillingness or inability of some Americans to

understand and appreciate any people representing a culture different from their own.

Most of the immigrants came from the lower economic and social groups in their native countries. Naturally, they became the chief source of low-wage labor needed to construct the canals and railroads and to work in the new factories. American workingmen felt that this supply of cheap labor represented a threat to their living standards. As has happened so often since then, many of them misdirected their economic grievances into animosity for racial and religious minorities. Anti-foreign and anti-Catholic sentiment became one of the leading political issues of the day. The chief support of the "Native American" Party in 1845, and the "Know-Nothing" Party in 1850 came from such anti-foreign and anti-Catholic groups. However, the reaction to the extremists in these factions led to the election of Pierce as President in 1852, with Catholic support.

Later Catholic Immigration

Towards the end of the nineteenth century, the leading sources of immigration shifted from Western and Northern Europe to Eastern and Southern Europe. This immigration was almost entirely Catholic, with the Italian and Polish elements especially numerous. Since the vast majority of these newcomers did not speak English, foreign-language and national parishes soon became as numerous as English-speaking Catholic parishes in many parts of the country.

It was now the turn of the Eastern and Southern Europeans to occupy the lower rungs of the social and economic ladder. They were stigmatized as "foreigners" and "undesirables" and as a source of "cheap" and "anti-union" labor. Often the subjects of derision and discrimination, they sometimes suffered outright persecution. Many of these immigrants lived in "Little Italys" and "Little Polands," and never succeeded in adapting themselves fully to the conditions of American life. This, naturally, had an unfavorable impact on the status and the prestige of the Catholic Church. The problem, however, virtually disappeared as the "second generation" (children born and raised in America) grew up and took the places of their parents. These descendants of Italian and Slavic immigrants are today an important and highly respected element of the population of the United States. The vast majority of them have retained their Catholic faith.

The decade from 1900 to 1910 was the peak period of immigration into the United States. World War I brought immigration to a virtual halt, and it has been severely restricted since then. The American Catholic Church, like the other denominations and sects in our country, is now in a position where it can grow in numbers and influence only by maintaining the allegiance of its followers and by proselytizing successfully among members of other churches and among persons who belong to no church.

JUDAISM

Early History of the Jews in America

Comparatively few Jews found their way to America during the colonial period. As a minority group, they suffered a number of disabilities, which varied in severity from colony to colony. In general, however, they fared better in the New World than they had in the Old.

Like other religious minorities, the Jews were treated most generously in Rhode Island and Pennsylvania, but they also enjoyed fairly good conditions in Massachusetts, South Carolina, and New York. The connection of the Jews with New York began as early as 1654, when a group of twenty-three Hebrews entered the colony (then New Amsterdam) from Brazil.

By the time of the Revolution, the Jews in America had increased considerably in numbers, although the total Jewish population did not reach 10,000 until some years later. Their leading settlements were in Newport (Rhode Island), New York City, Philadelphia, and Charleston (South Carolina). Francis Salvador was elected to the First Provincial Assembly of South Carolina in 1774. He is believed to have been the first Jew in modern times to serve in an elective public office. There were several Jewish schools and some voters in the various colonies.

Gains During the Revolutionary Period

Jews were well represented and active in the Revolution. Over 100 men are known to have served in the colonial army and navy. Haym Salomon, broker and banker, gave generously of his wealth and talents to the task of financing the Revolution. He was a leading adviser and co-worker of Robert Morris; both James Wilson and James Madison were at one time pensioners of his.

Jews received full legal rights for the first time in the new state constitution of New York, adopted in 1777. Other states had clauses in their constitutions which prevented Jews from rising to a position of full citizenship. Maryland's constitution required a "declaration of belief in the Christian religion" as one qualification for "any office of trust or profit." North Carolina forbade any person to hold public office "who shall deny the Divine Authority of both Old and New Testaments." The struggle to win complete equality by the elimination of every discriminatory clause in the constitutions and on the statute books was not finally won until 1867 in Maryland, and in 1868 in North Carolina.

Immigration of Jews into the United States

There are nearly 5 million Jews in the United States today. Most of them are descendants of Jews who immigrated to America in three major movements.

The first of these movements, in colonial times, was made up of Sephardic groups, who came from a background of Spanish and Portuguese culture. From 1830 to 1870, German Jews streamed into the United States by the thousands. The last great migration movement was from Eastern Europe. Between 1881 and 1924, about 2,388,000 Jews entered the United States from Eastern European countries. Over two-thirds came from Russia (including most of Poland). The others were from parts of the Austro-Hungarian Empire and from Rumania. The Jews in these regions had long suffered from discrimination and persecution, including *pogroms* (organized massacres), encouraged or at least winked at by the governmental authorities. The New World was a beacon of hope to these unhappy people.

Largely because of the quota restrictions of the Immigration Law of 1924, only 352,000 Jews immigrated to the United States between the years of 1925 and 1943. They were largely refugees from the anti-Semitism fanned and sponsored by Nazism and Fascism. They came at first from Germany and Austria, later from Italy, Hungary, and Czechoslovakia.

The peak of Jewish immigration at the end of the last century coincided with the peak of Catholic immigration from Eastern and Southern Europe. The anti-Catholic and anti-foreign sentiment of this period had its counterpart in the rise of anti-Semitism. During the first quarter of the twentieth century, the Ku Klux Klan was revived in various parts of the North, as well as the South, to exploit anew the prejudices and hatred which some of the more ignorant and prejudiced segments of the community

have always felt towards "outsiders." Originally, anti-Negro in its motivation, the Klan now expanded its hate program to include Jews, Catholics, and indeed anyone who did not belong to the category of "White, Anglo-Saxon, Protestant."

THINGS TO DO

1. Most churches in the typical American community were organized during the 19th century. Find out all you can about the history of the churches in your community, and particularly the history of your own church. Consult local histories, old church records, and the files of local papers. Also, talk to old residents. Can you select six important events in the religious history of your community?

2. Are any of the Catholic churches in your community "national" churches—that is, were they organized primarily to hold services for a national group in a language other than English? Do they still give services in this language? Have any of the Protestant churches offered services in another language?

3. Is there a Jewish group in your community? How long have they been there? Does the group maintain a synagogue? Is it considered an Orthodox, a Conservative, or a Reformed or Liberal synagogue?

4. Consult any of the following books by William Warren Sweet for the history and development of religion, particularly the Protestant churches, during the 19th century: *The Story of Religion in America* (Harpers, 1939); *Religion on the American Frontier:* Vol. I *The Baptists* (Holt, 1931); Vol. II *The Presbyterians* (Harpers, 1936); Vol. III *The Congregationalists* (University of Chicago Press, 1939); Vol. IV *The Methodists* (University of Chicago Press, 1946). Prepare a 10-minute talk for class delivery on one of these denominations.

5. One of the most complete accounts of the Catholics and the Catholic Church in America, with special emphasis upon their relation to the rest of the community, is *Church and State in the United States*, Vols. I, II, III, by Anson Phelps Stokes (Harpers, 1950).

6. There is considerable literature on the religious and cultural history of the Jews in America. A number of the sources are published by various Jewish religious and cultural organizations. Among these are the *American Jewish Yearbook; The Rise of the Jewish Community of New York 1654-1860* by Hyman B. Grinstein (Jewish Publication Society of America, 1947); *A History of the Jews in the United States* by Lee J. Levinger (Union of American Hebrew Congregations, Cincinnati, Ohio); *The Jewish People Past and Present*, Vols. I, II (Jewish Encyclopedic Handbooks, 1948). See also *Jews in Transition* by Albert I. Gordon (University of Minnesota Press, 1949).

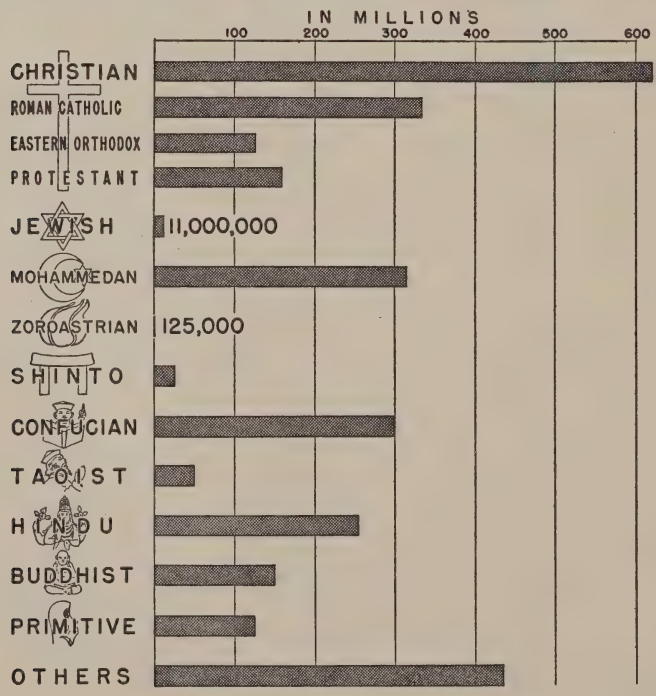
CHAPTER 3

RELIGION IN AMERICA TODAY

RELIGIOUS STATISTICS

World Religions

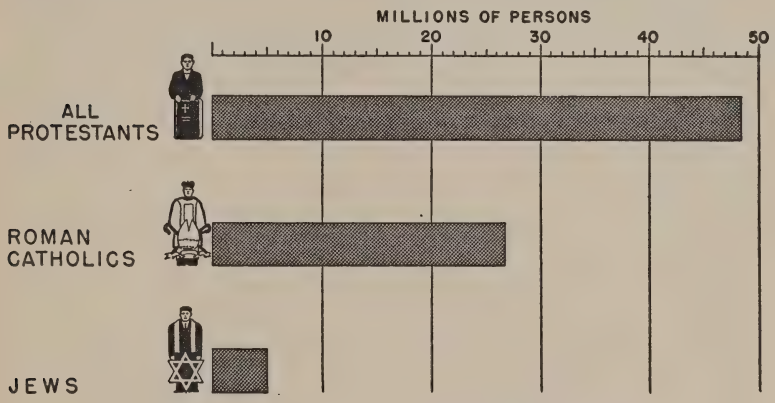
The graph below gives the membership of the leading religions throughout the world, based on the latest available information and estimates. It should be borne in mind that the figures for the great Asiatic religions are admittedly not much more than "informed guesses" and approximations. None of the Asiatic countries has anything like an accurate religious census. Furthermore, there is considerable duplication in the case of some religions. It is quite possible for one person to be listed properly as a member of two religious groups—for example, as a Buddhist and as a Confucianist.



Membership of world religions

Church Membership in the United States

The following graph indicates the membership of the three great religions or religious traditions in the United States on January 1, 1949. On this date, more than 81,000,000 people, representing about 54% of the total population of the United States, were considered to be affiliated with some church or religious body.



Church membership in the United States (1949).

The relative numerical distribution shown in this graph is about the same that has existed among the three faiths for the last two decades. All three seem to be growing at approximately the same rate; none is gaining appreciably at the expense of the others.

There is some doubt as to the care and accuracy with which various religious groups assemble their statistics. Moreover, it is difficult to make valid comparisons between denominations because of the differing standards by which they denote membership. Most denominations fail to distinguish between active and inactive members. Nonetheless, it seems probable that the figures given for the three chief faiths—Protestant, Catholic, and Jewish—indicate comparative numerical strength with fair accuracy.

The following table shows the percentage of the total population of the United States belonging to organized religious bodies at various times. (Figures from *Christian Herald* for July, 1950.)

Year	Per Cent
1790	10.0
1880	19.9
1900	34.7
1929	42.7
1939	49.0
1949	54.2

Note that the figure for 1949 (54.2%) represents the highest percentage of church membership in the history of the United States. Part of the percentage gain is due, no doubt, to the better facilities for the collection and tabulation of data. Furthermore, it should also be recognized that these statistics are quantitative, not qualitative, in nature. No one assumes, for example, that the people of the country are five times more religious in 1950 than they were in 1790, just because more than 50% of the people are listed as church members, as compared with 10% in 1790.

Nonetheless, it is certainly to the credit of organized religion that church membership in recent years has grown at a faster rate than the population as a whole. In 1949, for example, churches gained, on an average, almost 3% membership, while the growth of the national population was only 1½%.

PROTESTANTISM IN CONTEMPORARY AMERICA

The Protestant Churches

Protestantism in contemporary America is synonymous with variety in religion. A total of 222 sects and denominations consider themselves Protestant. Each is sufficiently different from its sister churches in creed and organization to justify (in the minds of its members, at least) an individual identity. All Protestant groups base their faith primarily on the Bible. This, however, does not necessarily make for uniformity, for each group interprets the Scriptures according to its own traditions and point of view.

As indicated in the table on page 21, there are twelve Protestant bodies in the United States which claim more than a million members apiece. These twelve denominations comprise more than 77% of the total Protestant population (approximately 48,600,000)

Since 1939, when three branches of the Methodist-Episcopal Church united, the Methodists have been the largest single Protestant church. However, if we consider the five largest Baptist organizations as an entity, the Baptists outnumber any other denomination. The third Protestant group in size is the Lutherans; the six leading Lutheran bodies include more than 5½ million members. The three branches of the Presbyterian Church comprise more than 3 million members. The only other denomination having more than 2 million members is the Episcopalians.

Variations in Ritual and Creed

Protestantism shows wide variations in ritual and creed. The "high" Episcopal Church has a ritual, creed, and organization

PROTESTANT CHURCHES IN THE UNITED STATES

NOTE: This table lists only those Protestant denominations with a membership above 200,000. The figures given are for 1949, and are estimated to the nearest thousand. Data from the *Christian Herald*, July, 1950.

	MEMBERSHIP
1. Methodist	8,793,000
2. Southern Baptist	6,761,000
3. National Baptist Convention U.S.A.	4,385,000
4. National Baptist Convention of America	2,595,000
5. Presbyterian (U.S.A.)	2,402,000
6. Protestant Episcopal	2,298,000
7. United Lutheran Church	1,814,000
8. Disciples of Christ	1,739,000
9. Northern Baptist Convention	1,583,000
10. Lutheran Missouri Synod	1,569,000
11. Congregational Christian	1,185,000
12. African Methodist Episcopal	1,066,000
13. Latter Day Saints	980,000
14. Churches of Christ	814,000
15. Evangelical Lutheran	757,000
16. Evangelical and Reformed	715,000
17. Evangelical United Brethren	712,000
18. American Lutheran	693,000
19. Presbyterian (U.S.)	654,000
20. African Methodist Episcopal Zion	520,000
21. Augustana Evangelical Lutheran	439,000
22. Colored Methodist Episcopal	381,000
23. Church of God in Christ	341,000
24. American Baptist Association	314,000
25. Evangelical Lutheran Joint Synod of Wisconsin and other states	298,000
26. Assemblies of God	275,000
27. National Association of Free Will Baptists	255,000
28. Seventh Day Adventists	230,000
29. Church of the Nazarene	220,000
30. Salvation Army	215,000
31. United Presbyterian	214,000
All Other Protestants	3,458,000
	48,675,000

strikingly similar to those of the Catholic Church. These similarities are evident in the doctrine and service, the sacraments, the vestments, and the music. The Episcopal Church does not, of course, recognize the leadership of the Pope, and it does permit its clergy to marry.

At the other extreme, is the plain and simple "low-church" service of the Orthodox Quaker group. Here, there is no music, symbolism, or elaborate ritual—indeed, no regularized service at all. The sacraments are limited and reduced to an inner communion of the individual with the Holy Spirit. Protestantism is broad enough to include, also, Unitarianism, which denies the doctrine of the Trinity—the equal divinity of God the Father, Christ the Son, and the Holy Spirit.

Fringe Groups

Within the scope of Protestantism are included such highly individualistic and independent sects as the various Mennonite churches, the Primitive Baptists and Primitive Methodists, the Free Baptists and the Free Methodists, the Four Square Gospel, and the Pentecostal and Holiness sects. Even Jehovah's Witnesses and the cult of Father Divine may be classed as Protestant, since their doctrines are derived from a study and interpretation of the Bible. Sects of this type are sometimes referred to as "fringe groups," meaning that they may be considered on the "fringe" or "outer margin" of Protestantism.

Organization of Protestant Denominations

Some denominations, such as the Baptists and the Congregationalists, have a highly decentralized organization. The individual congregation is almost autonomous; it has full power to "call" and to remove a pastor, and in general to run the church in its religious as well as its temporal aspects. On the other hand, the Methodist and Episcopal churches embody a modification of the leadership and hierarchical philosophy of the Catholic organization. The power to direct the local church is shared between the congregation and the higher organization, through its representatives—the bishop and the appropriate council or board.

Position of the Protestant Ministry

As in virtually all other respects, the Protestant denominations show a great deal of diversity in the position of the ministry. At one extreme, some sects have a *lay ministry*, which may be so extensive as to include all good and loyal members of the church—a "priesthood of all believers." Some denominations in contrast, require clergymen to go through a lengthy process of education and special theological training. The Lutherans and Episcopalians,

among others, vest their clergy with special powers and authority in administering religious services and the sacraments.

The non-denominational Protestant *Christian Century* undertook an extensive survey to determine the twelve outstanding Protestant churches in America today. There were a number of factors associated with the unusual success of the churches that were selected, but in every case, there was superior pastoral leadership. On the other hand, weak clerical leadership has led to the decline and stagnation of many Protestant churches. It is probably true that individual priests do not exercise so decisive an influence on the operations of the typical Catholic church and parish.

Liberal Protestantism

The majority of American Protestants belong to the "liberal" or "modern" wing of the Christian church. The liberal churches find it possible to reconcile science with their religion and their interpretation of the Bible. They would agree with Robert Millikan, the great physicist, who has said that while a little science may lead some to feel they have lost the religion into which they were born and nurtured, the more a thinking person delves into the world of science, the more firmly convinced is he of the spiritual nature of the universe.

The liberal churches are held together by a common philosophy and religious spirit which is of far greater significance than the differences of organization and service which may seem to divide them. As we have already noted, in a liberal Protestant church, it is difficult to determine the denomination by the nature of the pastor's sermon. The sermons commonly embody the same basic ideas. They emphasize the Christian concept of brotherly love; they develop the themes that "he would gain his life for my sake must lose it," "that God is a spirit, and that he who would worship Him must worship Him in spirit and in truth."

Social Activism

Liberal Protestant churches today are much concerned with the *implementation of the social gospel;* that is, they feel it is their religious duty to care for, and improve the lot of, their fellowmen here on earth. Therefore, their mission program, both at home and abroad, is largely in the form of welfare aids—hospitals, schools, rehabilitation centers and the like.

Their concept of brotherly love commands them, also, to break down the barriers between races and creeds. Consequently, the liberal churches have shown an increasing tendency to cooperate

effectively with Catholics and Jews, and with Negro congregations within their own groups.

Services and Social Ministries

The traditional Sunday morning service, Sunday School, Sunday evening service, and midweek prayer service have been reduced in most liberal churches to the Sunday morning service and Sunday School. This has been supplemented by a number of *social ministries,* in the form of organizations for the various age and sex groups of the church. Representative social ministries include young people's groups for teen-agers, men's clubs with monthly dinner meetings and programs, women's guilds, married couples' clubs, family night suppers, Boy Scout and Girl Scout troops, etc.

The social ministries do much constructive work, but experience has shown that they are no substitute for the Sunday morning service. The strength and vitality of any liberal church is more closely associated with the nature and quality of the Sunday morning service, and the support it receives in the form of attendance and participation by the membership, than with any other single factor.

Fundamentalism

The fundamentalists in the Protestant church are not as numerous as the liberals, but they often make up in vigor and loyalty what they lack in numbers. There are many degrees of fundamentalism—ranging from an extreme variety to a more moderate position. All the recognized denominations have some communicants with fundamentalist tendencies within their fold. Some sects and denominations, however, are completely fundamentalist in theory and in practice.

Fundamentalists object to the liberal interpretation of the Bible. They feel the modernists have strayed so far from the essentials of the Bible as to be neither Christians nor Protestants. The problem of the church is, they say, to "come back to the Scriptures" and the "Bible messages." In one community, the fundamentalist pastors showed their disagreement with liberal churches by breaking away from the local church council and forming a so-called "Bible-Believers' Fellowship."

Some fundamentalist groups prefer to label their churches, "conservative." They mean by this that the services and the exhortations from the pulpit are of the same type that generally prevailed three or four generations ago, before the advent of "liberalism" in the church.

The fundamentalist and conservative churches tend to be "other-worldly" in outlook. They are more concerned with saving souls for the hereafter than with immediate problems of the here and now. The pastors preach in terms of "heaven" and "hell." The object of the church is to induce sinners to repent their sins, to live a life of purity and become sanctified, and thus be "saved" for the life hereafter.

Union and Cooperation Among the Protestants

Cooperation among American Protestant sects has been of two types in recent years. The first is the organic union of Protestant churches which are now so close together theologically that an assimilation into one church is feasible and advantageous. The other form of cooperation consists in joint efforts by Protestant churches to achieve social action objectives, but without the losing of their individual identities.

The Methodist Church is a good example of the process of union or amalgamation. In the nineteenth century, this church broke up into several branches. One group, which withdrew in 1830, was known as the Methodist Protestant Church. In 1844, the Methodist Episcopal Church, South, emerged as a distinct sect. In 1939, both these groups came together with the Methodist Episcopal Church—the original or parent body—to form the Methodist Church. This union made the Methodist Church the largest single Protestant denomination in the United States.

The proposal has been made, and is being seriously considered by the groups concerned, that several of the closely related Protestant churches, which now recognize each other's ministry and sacraments, become amalgamated into the *United Church of Christ.* These churches include the Presbyterian Church in the United States of America, the Presbyterian Church in the United States, the Disciples of Christ, the Congregational Christian Church, the Evangelical Reformed Church, the Federation of Community Churches, and the Methodist Church. With the exception of the Methodist Church, each of these bodies arose from the theology and doctrine of Calvin. The proposed United Church of Christ would represent a membership of over 17,000,000.

In point of numbers, the Baptists are the largest Protestant group in the United States. But the Baptists are in many ways the most individualistic, prize their identity most, and are least given to union. However, two of the important component groups—the Northern Baptist Convention (1845) and the Southern Baptist Convention (1845)—are now considering an organic merger.

National Council of Churches of Christ

The organization in November, 1950, of the National Council of the Churches of Christ in America is the latest illustration of close cooperation among Protestant churches for social action objectives. The National Council was formed by the merger of eight Protestant inter-church agencies, the best known of which has been the Federal Council of Churches. Some idea of the type of cooperative and joint action which the National Council envisions can be gleaned from the first budget. Funds were allocated to carry on a joint program of Foreign Missions, Christian Education, Christian Life and Work, Home Missions, Radio and Films, Women's Activities, and Administration.

CATHOLICISM IN CONTEMPORARY AMERICA

Historic Continuity of the Catholic Church

The Catholic Church in the United States is an integral part of the universal Roman Catholic Church headed by the Pope, with headquarters at the Vatican in Rome. The Church, as it exists today lies in a direct and unbroken line of descent from the original Christian Church. This is the body from which the Protestant churches withdrew during the period of the Protestant Revolt in the sixteenth century.

St. Peter's Cathedral in Rome—spiritual center of the Roman Catholic Church.

Organization

A well-integrated and closely knit organization, thoroughly tested by time, adversity, and innumerable special problems, is one reason for the effectiveness and influence of the Catholic Church today. The basic unit of the Church is the *parish*, composed of all the Catholics living within a given geographic area. Each parish has a church and a pastor (priest). If the size and responsibilities of the parish warrants it, the pastor may have one or more priests to assist him in conducting services and carrying on the business and duties of the parish.

A number of parishes in a given geographic region are organized into a *diocese*, over which a bishop presides. A number of dioceses may be organized into an *archdiocese* in charge of an *archbishop*. The dignitary next above the archbishop is the *cardinal*. According to the Catholic Directory for 1950, the *hierarchy** of the Church in the United States includes four cardinals, 20 archbishops, 157 bishops, 42,970 ordained priests, 7377 brothers, and 147,310 sisters.

Services and Creed

The Catholic religion places great emphasis upon creed and the seven sacraments. The proper administration of any sacrament requires the services of a regularly ordained priest. The priest occupies a unique position in the Catholic service and theology. He serves as the direct mediator between God and the communicant.

Because of the emphasis upon creed and the universal character of the doctrine, a large part of the pastor's time is devoted to maintaining the sacraments and devotions required in the Catholic calendar. The Catholic Church requires its communicants to attend a Mass each Sunday. In the eyes of the Church, it is a serious sin for a Catholic not to go to Mass, when it is possible for him to do so. Studies have indicated that from 60% to 75% of the Catholics in the United States attend a church service on Sunday. This is a better attendance record than any of the large Protestant denominations can boast.

Social Ministries

The liberal Protestant churches and the Catholic Church are quite similar in respect to the social ministries which they offer to their membership. Both maintain a number of organizations for

---

*This term refers to the organized body of church officials, considered in their successive ranks or orders.

the various age and sex groups among their communicants. Each Catholic organization of this type offers its members a program which combines some religious service or function with an opportunity for social activities. A Rosary Society, an Altar Society, a Holy Name Society, and a Sodality Society are commonly found in an active parish. There may also be the Catholic Youth Organization for teen-agers, the Catholic Daughters of America for the women, the Knights of Columbus for the men, and the Junior Catholic Daughters for the girls, as well as special guilds and service groups.

Catholic Education

Possibly the outstanding accomplishment and most distinctive feature of the Catholic Church in the United States is its efforts and achievements in the field of parochial education.

The need for special education for Catholic children has been officially stated by the Catholic Bishops of America along the following lines. Although striking advances have been made in recent decades in helping the child physically, emotionally, and socially, his moral and religious needs have not been met with the same solicitude and understanding. The child is a citizen of two worlds. He belongs to this world, it is true, but his highest allegiance is to the Kingdom of God. It is the responsibility of parents to lead the child towards becoming a "God-centered" rather than a "self-centered" individual. Parents may do this by family prayers and rosaries, and by other religious observances and training in the home. But it would be of little avail to intensify the child's awareness of God during his pre-school years if later schooling were to rob him of these gains.

Statistics of Parochial Schools

Catholics in the United States today maintain elementary schools, secondary schools, and colleges and universities. The greatest effort is at the elementary level. Today, about half of all Catholic children of elementary-school age are attending a parochial school. The others are in the public schools, but a considerable proportion of these are given religious instruction during the school days on "released time" programs.

In 1948, there were 8289 Catholic elementary schools in the United States with an enrollment of almost 2½ million pupils. During the same year, 2150 secondary schools served another 500,000 pupils. Catholic colleges and universities met the higher educational needs of some 300,000 students.

These institutions required the teaching services of 109,540 persons; 91,923 of the teachers were members of religious orders (brothers or nuns), and 17,617 were lay teachers. The continued expansion of the parochial system has been hampered just as much by the difficulty of securing proper teachers as by the expense involved. There are just not enough sisters trained in pedagogy to staff the schools the Church would like to maintain.

Public Funds for Parochial Schools

The First Amendment to the Federal Constitution states that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." The courts have ruled that the principle of separation of church and state here established forbids direct use of public funds to aid schools maintained by religious bodies. Similar prohibitions, stated more explicitly, are found in most state constitutions.

A number of states, however, permit public funds to be used for "auxiliary services" in sectarian and other private institutions. This has been justified by the "child benefit" doctrine—meaning that the assistance is not a means of aiding the schools as such but rather a grant directly for the benefit of the individual child. Under this interpretation, states have provided textbooks, health services, and transportation for pupils in parochial schools.

The highly controversial issue of Federal aid to states for education is tied up with the question of auxiliary services. Three points of view have been presented. One group would forbid any Federal funds to be used by states for auxiliary services to parochial school children. A second group would permit each state to use the Federal funds for these purposes, according to its own desires and practices. A third group would release Federal funds to states only on conditions that parochial-school children receive the same benefits as public school children in the way of auxiliary services.

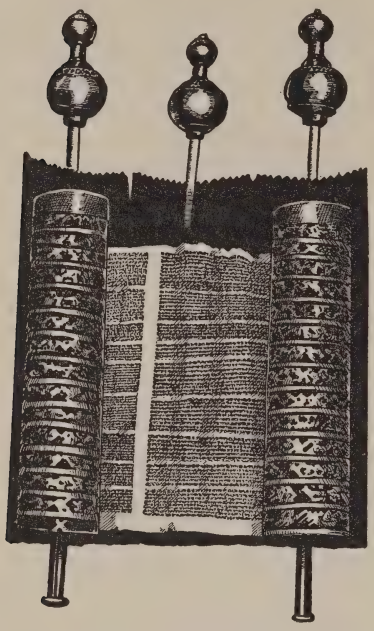
JUDAISM IN CONTEMPORARY AMERICA

Basic Characteristics of Judaism

Monotheism, the belief in one God, has been the great contribution of Judaism to Western civilization. Christianity arose out of Judaism.

The first five books of the Old Testament are the basic and most sacred portions of the Bible, according to the Jewish religion. These books, known as the *Pentateuch*, are inscribed in Hebrew on the *Torah*, the sacred scrolls that are found in every synagogue.

(The synagogue corresponds to the Christian church, the hallowed hall of worship.) The Pentateuch includes the Ten Commandments, the Golden Rule, and the special laws of holiness. Jews divide the Pentateuch into fixed weekly portions, which are read on every Sabbath (Saturday) and holy day in the year.



This *Torah,* believed to be the oldest in the world, is typical of those in use today.

Judaism does not provide for a special clergy with vested ecclesiastical authority. The *rabbi* is a teacher and a counsellor, rather than a priest. Any male Jew who has sufficient knowledge of the prayers of the Torah can conduct a religious service, officiate at marriages, and bury the dead. Ten adult males can establish a congregation. In practice today, however, every Jewish congregation is led by a specially trained rabbi.

Judaism recognizes Jesus as a great teacher, but does not accept Him as Christ, the Messiah and the Son of God. The doctrine of the Trinity is a Christian innovation. Judaism emphasizes the unity of God. This concept of unity is expressed in the most ancient and sacred prayer of the Jews, the *Shema:* "Hear, O Israel, the Lord our God, the Lord is One."

Diversity in Religious Practice

There is no single Jewish church or overall organization. Jews are quite similar to the Protestants, and are typically American, in the wide range of variations which they represent in doctrines and practices. Congregations in the United States fall into three general types: *Orthodox, Reformed,* and *Conservative.*

The Orthodox Jew accepts the *Torah* in its literal sense as the absolute authority for his practice of religion. The Orthodox are the "fundamentalists" of the Jewish religion. They place great stress on observance of traditional rituals and ceremonies.

The Reformed Jews ignore those customs that seem to have no relation or significance for modern life, and modify others to meet

the changed conditions of contemporary society. In Reformed synagogues, men and women may sit together, and hats are not worn. A very large part of the service is conducted in English. The Conservative Jews represent roughly a midway position between the Orthodox and the Reformed versions of Judaism. Actually, there are many different varieties of conservative Judaism.

Altogether, there are about 2000 synagogues and rabbis in the United States. About 500 of the rabbis are members of an Orthodox group called the *Union of Orthodox Jewish Congregations in America.* About 400 Reformed rabbis are organized into the *Union of American Hebrew Congregations.* An additional 400 rabbis are members of a Conservative body, the *United Synagogues of America.* Fully one-third of the rabbis and congregations remain completely independent, unaffiliated with any group.

Participating Membership

According to Jewish religious sources, all the 5,000,000 persons in the United States who claim a Jewish heritage are listed as being Jewish in religion. It does not appear, however, that any greater percentage of the total number of Jews attend and participate weekly in the religious services than is true of the Protestants who are carried on the church rolls of the typical Protestant church.

The Jewish religion is, however, closely associated with the Jewish cultural heritage. This heritage expresses itself in literature, art, music, philosophy, and strong family and social traditions, as well as in specifically religious practices.

Anti-Semitism

For many centuries the Jews throughout the world have suffered severely from anti-Semitic prejudices. The persecution, discrimination, and slights to which they were subjected caused them to draw together as a tightly knit group. Thus, persecution, in a sense, was favorable to the survival of the Jewish religion and culture.

Anti-Semitism, unfortunately, is not entirely dead in the United States, but it expresses itself only spasmodically and without legal sanction. American Jews are no longer forced to retire within their own religious or ethnic group for social and cultural relations and for economic opportunities. Essential equality has been attained.

American Jews, like their co-religionists all over the world, have been inspired by the establishment of the State of Israel as a national homeland for the Jewish people. Much of the financial support and moral leadership which made this new state possible came from the Jewish community in the United States.

The Jews, like the Catholics, appear now to have become stabilized as a minority religious group in the United States. There have been numerous striking examples of good will and constructive collaboration between Jewish and Christian groups in many cities, large and small, throughout the nation.

One of the most effective of the organizations set up to promote interfaith cooperation is the *National Conference of Christians and Jews*. This body, established in 1928, carries on a comprehensive educational program to help Christians and Jews become better acquainted with each other and to develop not merely tolerance but an active and informed respect for each other's religion. From one of the early conferences came the now famous quotation: "When we lose the right to be different, we lose the right to be free."

THINGS TO DO

1. How do the numbers of people professing either Protestant or Roman Catholic Christianity compare with the numbers of people in the other great world religions? Mention one important conclusion which may be drawn from these figures.

2. It has been said that the United States is the most important Roman Catholic country in the world and also the most important Protestant country in the world. Is this judgment based primarily upon numbers or other factors? Explain.

3. Does the church membership in your community approximate the division of religious membership for the United States as a whole—that is, does your community have relatively more or fewer Protestants, or Catholics, or Jews than the national averages? How do you account for the differences, if any? Can you suggest any historical reasons for the particular numerical division which is represented in your community?

4. On a map of your community locate the Catholic churches, the various liberal Protestant churches, the fundamentalist or conservative Protestant churches, and the other sects or cults. Is there any relationship between the location of these churches and the social and economic status of the people who make up the greater part of the membership in each case?

5. A number of sociological studies of religious life in small cities have been made within the last few years. *Millhands and Preachers*, by Liston Pope (Yale University Press, 1942) is a description of religious institutions in Gastonia, North Carolina. *The Organization and Practice of Religion in a Small City* by W. Seward Salisbury (The Ontario Press, Oswego, New York, 1950) is a survey of the religious life of Oswego, New York, a small industrial city of the Northeast. Study one of these surveys and compare the pattern of religious activities with that in your community.

CHAPTER 4

TWO GREAT "MADE-IN-AMERICA" RELIGIONS

The Mormon Church and Christian Science

The Mormons and the Christian Scientists are two highly individualistic groups which have left an indelible impression upon the religious life of America. In several respects, they are strikingly similar. They are the only two important present-day religions that are native to the United States. Both had their beginnings in the period prior to the Civil War when religious fervor was at a peak and a wide variety of religious movements swept the country. Both are based on the Bible, reinterpreted in the light of special "revelations" and revealed "truths.' Both can boast unique and effective organizations to maintain and promote the cause of the church and its teachings.

THE MORMON CHURCH

Introduction

The official name for the Mormon religion is *The Church of Jesus Christ of Latter-Day Saints.* Today, the Church claims more than a million members. This is a striking growth, since the Church was organized not much more than a century ago (in 1830), with six members.

The Founder—Joseph Smith

The Mormon religion is based on the testimony and revelations of Joseph Smith (1805-1844). Smith spent his boyhood and young manhood on a farm near Palmyra, in western New York. In 1824, while engaged in solitary prayer, young Smith had the first of a series of visions which provided the basis and the inspiration for the Mormon religion.

Three years later, in a second vision, the angel Moroni directed Smith to go to a nearby hill, Cumorrah, to unearth the "golden plates." The plates contained an inscription said to be a "revision of Egyptian hieroglyphics." Smith translated these with the aid

of several optical instruments found with the plates. The result was the *Book of Mormon*, issued in 1830. This work contains the distinctive interpretation of the Bible which makes Mormonism different from the other Christian churches.

The Mormon Church maintains that it cannot be classified as either Catholic or Protestant. The teachings of Mormonism, it is said, are based solidly on the Bible. They confirm the divinity of the Hebrew scriptures and greatly clarify many doctrines over which theologians have argued for centuries. "In essence, Mormonism claims to be a modern revelation of old principles divinely pronounced with new emphasis and completeness for the present day."

Persecution of the Mormons

From the very beginning, the independent nature and the "strangeness" of the new religion subjected it to widespread ridicule and unpopularity. The hostility of the surrounding communities caused successive migrations from the original center in New York State to Ohio, Missouri, and finally Illinois..

The Mormons followed the practice of settling a new region in groups. First, they built a town with a church, school, homes, and other facilities; their farms surrounded the town. In these Mormon communities, the guiding social rule was, and has continued to be, cooperation and mutual help. This accounts in large part for the outstanding achievements of the Mormons as pioneers, often under highly unfavorable conditions.

Much of the hostility which the Mormons encountered as they pushed westward was motivated by jealousy over their material prosperity. Another reason for their general unpopularity was that the Mormon doctrines sanctioned polygamy, or "plural marriage." (In other words, one man might have several wives.) The anti-Mormon feeling reached its culmination in Carthage, Illinois (1844), where Joseph Smith and his brother Hyrum were killed by a mob, while being held in jail on a trumped-up charge of treason.

The Settlement of Utah

The leadership of the Mormons fell to Brigham Young. He decided that the only chance the Mormons had of living and worshipping unmolested was to move so far out into the wilderness of the West that none of their potential enemies would want or dare to follow them.

Twenty thousand Mormons left Illinois and Missouri to begin the long journey overland to their final destination in the vicinity

of the Great Salt Lake. They traveled in sections, under difficult and perilous conditions. Sometimes a wagon train would not be able to make more than a half dozen miles a day. Six thousand of the first 20,000 pioneers died on the way. The devotion of these martyrs to their faith has continued to be a vital force in Mormon life until the present day.

The rest of the story is well known. The Mormons found Utah a desert, but through their industry and ingenuity, particularly in the development of irrigation, made it blossom like a rose. Salt Lake City became an important way station on the road to California. Brigham Young was chosen the first governor when the territory (then called *Deseret*) was organized in 1849. Utah was admitted into the Union as a state in 1896, but not before the practice of polygamy had been abolished.

The Mormons object strongly to the accusation of their enemies that polygamy in the name of religion was just an excuse to permit immorality and license. Their concept and practice of "plural marriage" was a highly moral and permanent relationship, based on a literal interpretation of certain Old Testament passages. These marriages, according to the Mormons, were permanent, not only on earth, but in all eternity. Furthermore, there were never more than 3% of the male population who practiced plural marriage at any one time.

Far from condoning license and immorality, the Mormon religion calls for an exacting, even an austere, code of personal behavior. A good Mormon will not use tobacco, and shuns coffee, tea, and intoxicating beverages.

Organization of the Mormon Church

The Mormon Church has an extensive and efficient organization. The basic unit, known as the *ward,* is comparable to the Catholic or Episcopal parish. Each ward contains from 200 to 1800 members. A number of wards are organized into a *stake,* corresponding to a diocese. There are about 1300 wards and 200 stakes. Where the members are widely scattered, the Church is organized into *missions.* Missions are divided into *districts,* and districts into *branches.* More than 800,000 Mormons today live under the ward-and-stake form of organization; about 200,000 under the mission system.

The Mormon Priesthood

The Mormon Church is presided over by a lay priesthood. Every man and boy may achieve the status of priesthood, provided

he lives a worthy life according to the standards of the Church. The priesthood is divided into several categories, each of which carries with it special responsibilities and powers. These include the right to baptize, to administer the sacraments, and to preside over groups. The body of men who constitute the ministry of the Mormon Church give their time voluntarily. Only twenty-six so-called general officers of the Church receive any pay, and this is limited to living allowances.

General, Regional, and Local Officers

The Mormon Church is administered by a hierarchy of general, regional, and local officers.

The general officers preside over the organization and work of the Church in its world-wide aspects. At its head stands a council of three men, called the *First Presidency*, consisting of a president and two counselors. There are, in addition, a number of general boards that head up the educational, welfare, cultural, and other functions of the Church.

Each regional unit (*stake*) has a similar set of officers, councils, and committees to administer and supervise activities within its jurisdiction. Each ward is administered by a bishopric of three men—a bishop and two counselors. They are assisted by a large corps of officers and teachers, numbering about 200 in a representative ward.

Achievements

The Mormons are no longer a persecuted and shunned minority. They are respected and admired, wherever they may live, as industrious and law-abiding citizens who observe a high standard of morals in their everyday affairs. The Mormon way of life made them the most successful of American pioneers in some of the most difficult regions in the West. Thriving communities were developed by means of a happy combination of mutual help and cooperative effort, along with individual initiative. No other denomination in the United States, with the possible exception of the Catholics, can boast of as efficient and well-integrated a system of church organization.

As a result of the Mormon emphasis on education, Utah now has one of the best literacy records of all the states. The sponsorship by the Church of musical, dramatic, and other recreational activities has given the Mormons cultural opportunities unsurpassed by the membership of any comparable religious group.

All good Mormons are required to pay a *tithe*, or tax for the support of the Church. Such contributions have made it possible for the Church to construct and to maintain its extensive properties in the form of temples, schools, and colleges, and to carry on broad religious and cultural programs. Moreover, these funds are used generously for welfare activities, such as help to the needy. Mormons are justly proud of their record of "looking out" for each other, even during the darkest days of the depression and mass unemployment.

Every able young Mormon is expected to proselytize for his religion. These young people feel it an honor and a privilege to be chosen by their Church to go out, as their leaders did before them, upon a mission to carry the "word" to non-Mormons. Such missions may take them into any part of the world. As a result, Mormons and their churches are found all over the United States, in South America, in most European countries, and in the islands of the Pacific.

CHRISTIAN SCIENCE

The Founder—Mary Baker Eddy

Mary Baker Eddy, the founder of Christian Science, was born in New England in 1821, the sixth child of middle-class parents. The family were staunch supporters of the Congregational Church and followers of the theology of John Calvin. As a child, Mary Baker was frail in health and highly sensitive, but showed evidence of superior intellectual powers.

Mary Baker had an unhappy early life marked by sickness and personal misfortunes. By the time she was forty-five, she had had two marriages, both of which ended unhappily. At this time, through prayer and faith, she made a remarkable recovery from a physical disability which had been plaguing her for some time and which did not respond to medical treatment. She felt that her recovery was based on her discovery of the same type of faith healing which Christ had practiced.

Organization of a New Church

Following her recovery, Mrs. Eddy went into retirement for three years to study the Bible in the light of her discovery and her convictions. Her meditations and analysis took the form of a book, published in 1875 as *Science and Health*. In later editions, it became *Science and Health with Key to the Scriptures*. Mrs. Eddy

expected the established churches to accept this new insight into the Scriptures and to utilize her interpretation of the Christian Science principles of healing.

When Mrs. Eddy saw her teachings largely ignored, she decided to organize a new church. This she did in 1879 with the aid of her students and followers. She gave this church the name of the *Church of Christ, Scientist.* Her movement grew and in 1892, the Mother Church, the First Church of Christ, Scientist, was organized in Boston, Massachusetts. Three thousand local or "branch" churches in all parts of the world have developed from the Mother Church.

Publications

When Mrs. Eddy found that the cause of Christian Science was not going to receive a fair hearing in the press of her day, she organized a publishing house to handle Christian Science materials in various forms. This is the now famous Christian Science Publishing House of Boston. It is under the general supervision of the Christian Science Board of Directors and is run in conjunction with the activities and program of the Mother Church. Among its publications is the *Christian Science Monitor*, a daily newspaper known and read throughout the United States and, indeed, throughout much of the world. It is rated among the three or four leading dailies of the nation.

Bible Lessons

The primary authority for Christian Science is the Bible. Scientists read the Bible daily, studying it as they would a textbook. Their reading is guided by Bible lessons, which are prepared in advance for each week by a Bible Lesson Committee. These are published in the *Christian Science Quarterly*, and are used by Scientists all over the world. The Bible lessons are made up of Scriptural texts and correlative passages from *Science and Health.* Every Sunday the Bible lesson for the week is read as a lesson-sermon in each of the more than 3000 Christian Science churches throughout the world.

The Ministry of Christian Science

The Church is led by a lay ministry called *Readers.* Each branch church has a First Reader and a Second Reader. At the Sunday service, a Second Reader reads citations from the Bible and a First Reader reads correlative passages from *Science and Health* and conducts the service. At Wednesday meetings, the First Reader

reads from both the Bible and *Science and Health*, and testimonies of healing are given by Christian Scientists in the congregation. At no time do the Readers make any remarks explanatory of the lesson that they are reading.

Among the body of Christian Scientists, there are some particularly conscientious, well-informed, and experienced individuals who have demonstrated by their healing work that they can help others. These men and women are called Christian Science *practitioners*, and those who devote their full time to the work are listed as such in the official publication of the Church. There are today more than 10,000 listed practitioners. Christian Scientists who feel the need of help may consult these practitioners.

The Doctrines of Christian Science

Christian Science is distinguished from other Christian religions by the power and influence which it attributes to the mind over the body. The doctrine of the Church is based on six major tenets of faith drawn up by Mary Baker Eddy.

Tenet One reads: "As adherents of Truth, we take the inspired Word of the Bible as our sufficient guide to eternal life."

Tenet Three reads: "We acknowledge God's forgiveness of sin in the destruction of sin and the spiritual understanding that casts out evil as unreal. But the belief in sin is punished so long as the belief lasts." To the Christian Scientist, illness is evil and a sin. As an evil, it is "unreal," existing primarily in the mind of the individual. Therefore, health is restored as the individual aspires to, and achieves, the degree of "spiritual understanding" which refuses to recognize the "illusion of evil."

Tenet Six reads: "And we solemnly promise to watch, and pray for that Mind to be in us which was also in Christ Jesus; to do unto others as we would have them do unto us; and to be merciful, just, and pure." Thus the Christian Scientist accepts the divinity of Jesus, and recognizes the Golden Rule as the guide for relationships with his fellow man.

Who Are the Scientists?

Since the Christian Science Church does not publish statistics of its membership, there is no official way of determining whether or not it is a growing religion. The Society does, however, state there are approximately 3000 branch churches of the Mother Church throughout the world. Practically every city of any size in the United States has a Christian Science church and organization.

A representative Christian Science congregation is less of a family congregation than those of most other established churches. Consequently, there are relatively few children among its membership. Most of the members become Christian Scientists as the result of a personal religious experience. In other words, they are not born into the religion, as is true of most followers of the established churches. Most churches today have more women members than men. This is particularly true of Christian Science congregations.

Christian Science has a definite intellectual appeal. Its membership is drawn from the better educated groups, and apparently a large proportion come from the upper middle class. Because of the social and educational background of its members, a Christian Science congregation in any given community is likely to make up in prestige what it lacks in numbers.

THINGS TO DO

1. The founders of any religious sect or denomination are usually highly controversial figures as well as interesting personalities. This is true of Joseph Smith and Brigham Young, the great Mormon leaders, and of Mary Baker Eddy of Christian Science. Read several accounts of the life of one of these figures, including, if possible, both sympathetic and unsympathetic interpretations. Consult encyclopedias, biographies and biographical dictionaries, and other references. Form your own judgment on the importance and significance of each of these figures for his religion and for his times. Prepare a report for delivery before the class.

2. Every Christian Science church keeps a file of pamphlets, magazines, and books in its reading room for the use and education of the general public. Visit the reading room of the church in your community and become better acquainted with what Christian Scientists believe and with the way in which they worship.

3. Two concise and interesting books about the Mormons and their religion are *The Story of Deseret* by Thomas C. Romney (Zion Publishing Co., Independence, Missouri, 1948), and *What of the Mormons* by Gordon B. Hinckley (Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, 1947). Both these books are by prominent Mormons. Interesting novels about the Mormons, characterized by a high degree of historical accuracy, are *Children of God* by Vardis Fisher (Harpers, 1939), *The Giant Joshua* by Maurine Whipple (Houghton Mifflin, 1941), and *A Little Lower Than the Angels* by Virginia Sorenson (Knopf, 1942).

4. Two recent books that describe some of the smaller sects and cults in the United States are *Small Sects in America* by Elmer T. Clark (Abingdon-Cokesbury, 1949) and *These Also Believe* by Charles Braden (MacMillan, 1949). Select one of these sects that seems particularly interesting to you and prepare a report for submission to the class.

CHAPTER 5

RELIGIONS OF SERVICE AND GOOD WILL

Two Small But Influential Religious Groups

No religious groups in America have a better record for practicing the religious principles of service and good will to their fellowmen than the *Salvation Army* and the *Society of Friends* (*Quakers*). Both these organizations are comparatively small in numbers, but their influence on the people with whom they come in contact, the communities in which they function, and the nation as a whole are out of all proportion to the size of their membership.

THE SALVATION ARMY

Field of Activity

The Salvation Army is dedicated to the service of people who, for one reason or another, have been by-passed or have fallen out of touch with the established denominations. The Salvation Army functions mainly in large cities. It is one of the newer churches which have arisen to meet some of the special problems arising out of urbanization and industrialization.

Early History

The Salvation Army began in 1865, when Reverend William Booth, an ordained minister of the Methodist Church in England, stepped out of his pulpit to preach in the churchless slums of London. He held services for his converts in a little building which he called the Christian Mission. In 1878, he changed the name to the *Salvation Army.*

The organization was brought to the United States in 1880, and within a few years spread throughout the cities of the nation.

Objectives

The Salvation Army functions both as a church and as a welfare institution. In many places, it is the only institution to which people who are really "down and out" can look for help. There are

numerous cities where the police departments and welfare organizations feel that the Salvation Army is the organization best fitted to help parolees from jail and the other potential public charges. These public agencies depend upon the Salvation Army to advise these persons, encourage them, if necessary feed them, and contribute to their rehabilitation in other ways, so that eventually they will be able to help themselves.

The work of the Salvation Army is organized in a military manner, and military terminology is used. The local corps building or hall is known as the "citadel." The pastor is an "officer," and the members are "soldiers." The sphere of activity is the "field." A "soldier" becomes formally attached by signing the "articles of war" and being publicly enrolled. This indicates that, from then on, he is to engage in unremitting warfare against sin, poverty, and distress. Every member of every corps is given a job to do. He cannot be considered a good "soldier" unless he is participating actively in the program of his corps to help other people enjoy the benefits and satisfactions of Christian living. It is customary for all members of the Corps, "soldiers" as well as "officers," to wear their uniforms when they are engaged in any phase of the Army's program which deals with the general public.

The Army as a Church

The spiritual work of the Salvation Army centers in the local corps. As a church the Salvation Army is organized and functions very much like other evangelistic Protestant denominations. The street-corner meetings carry out the original and fundamental purpose of the organization—to take the Gospel to those who need it where they are. An active member of a Salvation Army congregation considers the Army his "church home" and is not affiliated with any other denomination.

The activities of the Army as a church are designed to meet the needs of the whole family and all age groups, with children's and youth activities occupying an increasingly important place.

The Social Service Work

The broad program of social service sponsored by the Salvation Army is designed to help both men and women. At the Social Service Centers, men who are "down on their luck" are given an opportunity to spend varying periods of time at useful work. Derelicts who would not be able to compete for regular jobs thus have a chance to work their way back to self-respect and to earn

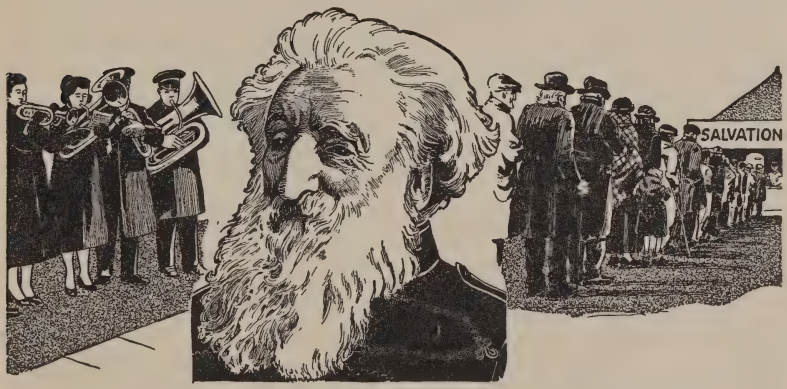
some money. At these centers, all sorts of goods—clothing, furniture, bedding, books, etc.—are sold at low prices or are given away to persons in need. The Army also maintains workmen's hotels and employment bureaus, designed especially to help men away from home.

Maternity homes and hospitals, settlement houses, nurseries, children's homes and hospitals, hotels for middle-aged working women, and clubs for self-supporting young women are among the varied services carried on for women.

For more than fifty years, the Salvation Army has made regular visits to prisons to do rehabilitation work among the inmates.

Many local corps distribute special Thanksgiving and Christmas food baskets to low-income families, and toys and presents to under-privileged children.

During both World Wars, the Salvation Army served, counselled, and comforted countless American servicemen in camps, both at home and overseas.



General William Booth—Founder of the Salvation Army.

Organization and Personnel

The Salvation Army in the United States is divided into four territories with headquarters in San Francisco, Atlanta, Chicago, and New York. A territory is made up of a number of divisions, and each division includes from twenty to thirty local corps.

The men and women who serve as leaders are commissioned after an intensive period of training and probation. The ranks include Lieutenant, Captain, Adjutant, Major, Brigadier, Colonel, Commissioner, and General. The commissioned personnel include many college graduates.

Women have equal opportunities with men to fill any job in the Army or attain any rank. For some years the commanding General was a woman, Evangeline Booth. The organization often trains and commissions man and wife to become co-leaders of a local corps. Such dual leadership is an element of strength and is considered an outstanding contribution of the Army to the field of religious leadership.

The commissioned personnel who serve as the local pastors and administer the various phases of the welfare program are full-time, paid employees of the Army. From time to time, "soldiers" are also paid for special, part-time work that they may be asked to do.

Finances

The church program of a local corps is financed by contributions and pledges by the membership. Other sources of revenue include the sale of the *War Cry*, the official paper of the Army, and the familiar collections at street corners and other public places.

Most communities help to support the Army's welfare program through the Community Chest. A Citizens' Advisory Board and a Women's Auxiliary made up of local citizens are of great assistance in raising funds and securing the cooperation of the community for the work of the Army. The Women's Auxiliary is a favorite charity of upper-class women in many cities.

THE SOCIETY OF FRIENDS

Foundation of the Society

The Society of Friends, commonly called the *Quakers*, was founded in England in the seventeenth century. This was a period of involved theological disputes, mainly over points of doctrine and ritual. Many sincere, devout men and women were dissatisfied with the formal and rather arid quality which characterized much of the religious life of the day. They were seeking, rather, a religion of personal experience and direct communion with God.

George Fox, founder of the Society of Friends, was one of these seekers after deeper spiritual truths. After long study and soul-searching, Fox came to the conclusion that God speaks directly to each person without the aid of ritual or clergy. The source of all religious truth is the "inner light."

A small but ardent band of followers gathered around Fox. Soon they were involved in difficulties with the civil authorities. There were several reasons for this. To begin with, the idea that God expresses himself directly to all human beings led the Quakers

to the conviction that, in the eyes of God, all men are created equal, and that every soul has essentially the same value and dignity. Thus, the Quakers refused to recognize social differences, at a time when society was divided rigidly into upper and lower classes. They would not doff their hats before the aristocrats, or speak with special deference to judges or others who occupied positions of authority. They refused to support a state church or a paid clergy. Moreover, because they were pacifists, they would not serve in the army or pay taxes for military purposes. Such ideas and practices aroused bitter opposition and persecution.

The Friends in Colonial America

The early Quakers who settled in America were badly treated. Massachusetts passed a law forbidding all Quakers to enter the colony, and penalized those who did so by whipping. This measure was soon followed by an even more severe law providing that banished Quakers who returned to the colony should be put to death. In Connecticut, New York, Maryland and Virginia, they suffered various forms of persecution.

Many persecuted Quakers found refuge in Rhode Island. They soon became so numerous and influential that in 1666, they were able to induce the General Assembly of the colony not to enforce a law requiring an oath of allegiance.

William Penn and Pennsylvania

The difficult lot of the Quakers was greatly lightened through the efforts of William Penn, himself a convert to their religion. He accepted a large grant of land from the King, in payment of a debt to his father, and founded the colony of Pennsylvania, primarily for his co-religionists, the Quakers, but open also to all persecuted sects. His purpose was, he said, to "establish a just and righteous government in this province, that others may take example by it." Although Pennsylvania was one of the last colonies to be established (1682), people flocked to it in such numbers, not only from Europe but also from other parts of America, that in twenty years it had more settlers than any other colony.

For about seventy years after the establishment of Pennsylvania, the Quakers took an active part in its government. During this period the colony's relations with the Indians were excellent. Penn and his successors enjoyed the reputation of never breaking any treaty or agreement made with the red men. As a result, the Pennsylvania frontier remained free from Indian attacks.

The Quakers also have to their credit the fact that they were the first group in America to take an official stand against Negro slavery. This viewpoint was expressed in the *Germantown Protest* of 1688.

After a painting by Benjamin West

William Penn buying land from the Indians.

Later History

By the end of the seventeenth century, there were Quaker congregations in all of the colonies under English rule. Only in Pennsylvania were the Quakers the controlling element; but in New Jersey, Maryland, Rhode Island, and North Carolina, they were strong enough to exercise some influence on colonial legislation. By 1760 the Quakers in America had increased in numbers to 50,000.

During the nineteenth century, the Society of Friends, like many other Protestant denominations in America, was torn by theological controversy. Several separations from the parent organization occurred. By the twentieth century, the doctrinal differences had lost much of their significance, and most of the separatist movements virtually disappeared.

Although the Society of Friends originated in the British Isles, less than 25,000 are found there today. Today, Quakerism is largely an American movement.

Yearly meetings, composed of all congregations of Friends in a given geographic area are the source of "Discipline" and the final judge of all questions. The various *Books of Discipline* determine the religious practices and the system of outward rules by which all good Friends must live.

Friends do not believe in a professional, salaried clergy. However, men and women who speak and pray in public to the satisfaction of the congregation are in due time recognized as having the "true gift," and therefore are designated as ministers. This designation, it should be noted, does not convey upon them any new powers or authority.

According to the Friends' interpretation of the Christian religion, the Holy Spirit speaks directly to the human soul. True worship is a personal waiting on God, a communion with His Spirit, and a bowing of the individual will to the Divine Will. For this, no form of service or official clergy is necessary. Friends believe in the Bible as the revelation of God, but they also maintain that the Holy Spirit is superior to it. They interpret the Bible in terms of a living Spirit—not something that is fixed and established for all time, but dynamic and changing.

A Christian Social Order

It has been said that no other religious sect or denomination in the United States has practiced the Christian virtue of brotherly love so consistently and effectively as has the Society of Friends. The noble activities of the Quakers in behalf of human betterment go back to the earliest colonial times. They devoted themselves with unselfish ardor and with great practical capacity to such causes as more humane treatment of criminals, Negro emancipation, and fair dealing with Indians. As early as 1776, the Friends provided for the expulsion of any member of the Society who would not free his slaves.

The Friends have followed a policy of pacificism and nonviolence since the days of George Fox. In every war in which the United States has been engaged, the government has recognized this sincere belief of the Quakers, and has permitted them to substitute some worthwhile service, usually rehabilitation or reconstruction work, for military duty.

During and after World War II, the Friends did invaluable work in administering relief activities in war-torn Europe and in

helping many thousands of displaced persons to find new homes and make new lives for themselves. These beneficent services were extended unstintingly to persons of all faiths.

Among the several colleges sponsored by the Friends and run according to their ideals are Swarthmore and Haverford in Pennsylvania, and Guilford in North Carolina.

THINGS TO DO

1. Visit your local Salvation Army Citadel and talk with the officer in charge to learn the nature and scope of the Salvation Army program in your city. Buy a copy of the *War Cry*, the Army's weekly magazine of news and inspirational material. It will give you a good picture of what is happening throughout the Salvation Army world.

2. The Salvation Army recommends a number of books and pamphlets for those who wish to become familiar with the history and work of the organization. These include: *General Booth* by Commissioner Railton, the General's right-hand man for many years; *Twice-Born Men* by Harold Begbie, describing the unique ministry of a typical Salvation Army Corps Center; *Handbook of Doctrine*, a systematic and authoritative statement of Salvation Army religious thought and interpretation; and *An Outline of Salvation Army History*, a brief digest outlining the origin and development of the organization, and emphasizing certain special areas of activity. Further information about these books and other material may be secured by writing to your nearest Territorial Headquarters. *Eastern Territorial Headquarters*, 122 West 14th Street, New York City; *Southern Territorial Headquarters*, 54 Ellis Street, Atlanta, Georgia; *Central Territorial Headquarters*, 713 North State Street, Chicago, Illinois; *Western Territorial Headquarters*, 101 Valencia Street, San Francisco, California.

3. A worthwhile pamphlet entitled *What Is the Society of Friends?* may be obtained from the Friends Book Store, 302 Arch Street, Philadelphia, Pa. This contains an authoritative interpretation of the organization and the philosophy of the religion. The *Friends Intelligencer*, a Quaker weekly published at 1515 Cherry Street, Philadelphia, Pa., will keep you up-to-date on news and developments among the Friends throughout the world. Write to the American Friends Service Committee, 20 South 12th Street, Philadelphia, Pa. for an account of the varied peace and service activities carried on by this division of the organization.

4. Good accounts of the history of the Quakers in America are *The Quaker Colonies* by Sydney George Fisher (Chronicles of America Series, Yale University Press, 1919); *Quaker Social History*, 1669-1738, by Lloyd Arnold (Longmans Green, 1950); and *The History of Quakerism* by Elbert Russell (MacMillan, 1942).

CHAPTER 6

PROBLEMS OF THE CHURCH TODAY

Adaptation to an Industrial Society

The typical American religious institution today is a Protestant church, conservative and traditional, functioning much as churches did 100 years ago. In the last century, however, American society has undergone a sweeping transformation. In 1850, most Americans lived on farms or in small towns. The social structure was based on stable family units. Most people had a strong sense of loyalty to their community and its community institutions, including the church.

Today, society is urbanized and industrialized. Most people live in cities and work in commerce and industry. Less than 20% of our people are engaged in agriculture, and many of these regard farming more as a profit-and-loss business than as a "way of life." Moreover, the population is mobile rather than stable. The typical American moves about the country freely and easily, and in the course of his productive years may change his place of residence many times. To an ever-increasing extent, young people find their interests and amusements outside the home and apart from family activities.

In spite of these profound social and economic changes, the appeal of, and the need for, religion is as great today as it was a century ago. The basic problem of all churches is to retain what is universal in religion to meet basic spiritual needs, and at the same time, to modify methods and programs so that they will be more fully suited to the conditions of life which actually prevail today. Wherever religious institutions have seemed "old-fashioned" and ineffectual, it is largely because of failure to adapt traditional practices to the realities of an urban culture.

Loss of Functions

In our present-day American civilization, the church has lost several of the important functions which were formerly its prerogative and its responsibility. Separation of church and state has brought about the almost complete secularization of education, supervised and administered by the state. (The Catholic parochial

school system is the only significant exception to this.) Welfare services, too, are now primarily the responsibility and function of the state. Churches do carry on valuable welfare activities, but the sum total of their efforts is far overshadowed by those of public authorities.

Music and art were formerly the concern of the church. Today such activities are largely divorced from any control, direct or indirect, by religious bodies. There is still religious music, and also art inspired by religious feelings, but they are both outweighed, quantitatively at least, by secularized music and art.

In the rural and small-town America of a century ago, the church was usually the center of the community's social activities. This is far less true today. As we have noted in the preceding chapters, many churches are doing a good job of providing or supervising wholesome leisure-time activities for persons in all age groups; but the appeal of secular amusements (both commercial and non-commercial) is usually predominant.

It is to the credit of today's churches, and a proof of their essentially religious nature, that they have retained most of their power and influence (and in some respects enhanced them), in spite of the loss of so many functions which at one time were part of their services to the community.

Financial Problems of Churches

All churches are continually faced with the problem of raising enough money to pay the professional staff, maintain the church buildings and properties, carry on the church program within the parish, and at the same time set aside funds to support an adequate service and missionary program at home and abroad.

Churches raise the funds they require in a variety of ways. The traditional practice of renting pews has generally fallen into discard, even in the conservative churches. The chief means of raising money today is through individual pledges by the church members. Most pledge systems provide a weekly envelope to be deposited on the offering during the regular Sunday service. All denominations—Catholic, Protestant, and Jewish—find subscription dinners, bazaars, card parties, and similar activities effective ways of adding to their financial resources. At the same time, such activities give their parishioners an opportunity to make a worthwhile contribution of time and effort to the work of the church. Those churches that maintain a parochial school—primarily the Catholic churches—have additional expenses that require considerably greater fund-raising efforts on the part of the

officers and members of the church. (Although the parents of the children attending such schools must usually pay tuition fees, these are not sufficient to support the schools.)

Small congregations are faced with a relatively greater financial burden than churches with large congregations. Studies have shown, however, that the loyalty of the members of many small churches, as measured by per capita contributions, is outstandingly good. Such small churches can boast a higher percentage of "tithers" (that is, people who contribute regularly at least 10% of their earnings) than the congregations of most of the larger churches.

Many churches are considered fortunate if their membership includes a number of wealthy members, who contribute relatively large sums. On the other hand, some vital and dynamic churches have no large contributors, but depend instead upon good average contributions from a large number of active communicants drawn from the middle-income groups.

Lay Leadership in Protestant Churches

The effectiveness of American churches, particularly Protestant churches, depends upon the ability of the congregation to develop and bring forward a sufficient number of competent lay leaders. The pastor is, of course, the spiritual leader and the key figure in the work of any church, but no matter how capable and enthusiastic he may be, he cannot perform all the tasks of leadership which a going church program demands. The Sunday school and other young people's groups require teachers and advisers. Scout troops must have leaders. Men's clubs and women's organizations need officers and workers who can be depended upon to do the particular job on hand effectively and promptly. The lay membership of the church must supply the personnel needed to carry out these and innumerable other functions. Most Protestant pastors feel that securing capable lay leaders is one of their chief problems.

Lay Leadership in the Catholic Church

The Catholic religion puts greater emphasis upon the Sacraments and the rituals of service than do most of the Protestant denominations. The status of the priest in administering the sacraments places him in a unique and indispensable position. These duties occupy a substantial share of his time. Naturally, he will have correspondingly less time to devote to the church's social program. This program is likely to be just as ambitious and diversified as in

a representative Protestant church, including organizations for children, young people, young married couples, and older men and women. If the church operates a parochial school, it will need the cooperation and support of a parents-teachers association as well. The success of these groups depends just as much upon competent lay leadership as is true in the Protestant churches.

Religious Ideals in Everyday Life

Protestant, Jewish, and Catholic religious leaders alike are continually urging their followers to make religious teachings and ideals a reality by applying them more consistently in everyday life. One Catholic priest expressed this problem quite effectively when he stated that his greatest task was to make "morality and the Ten Commandments appear attractive."

Reaching the "Unchurched"

Churches are also concerned with the problem of bringing the blessings of their religion to the people of their communities who are "unchurched." Since only a little more than half of all our people are members of organized churches, a substantial number of men and women in the representative American community belong to this "unchurched" group. The millions of persons unaffiliated with any religious body are an ever-present challenge to the churches, and all denominations make some effort to reach them.

Fragmentation Among Protestants

Protestantism in America suffers from the disadvantages which follow when dissent and individualism are allowed to go to extremes. Protestantism is not merely divided but *fragmented*—broken up into many relatively small parts, each of which attempts to function independently of all the others.

During the frontier period in American history, individualism was supreme, and in general led to more social progress and personal happiness than to disorganization and conflict. For good or ill, however, American society is becoming increasingly collectivistic. Today, problems are solved and goals are achieved through organization and cooperation. Those groups which find it possible to work together by stressing the things they have in common, and by minimizing or disregarding the differences, are able to expand and grow. Protestantism has always been weak in carrying out projects which require unity and collective efforts. The constructive influence which Protestants in the United States might

exercise has been dissipated, to a considerable extent, by the division among the more than 200 competing sects and denominations.

Secularization and Materialism

Religious leaders are unanimous in asserting that the increasing secularization of modern life is the greatest single problem with which the church of today has to cope. The *secularization of society* refers to the fact that more and more of the important activities of life are being carried on divorced from the influence of religious institutions and ideas. Education and welfare find their control and support in the state, rather than in the church. Recreation and entertainment, which occupy so much of the increasing leisure time available to most people today, usually have little or no relation to religion. Our economic affairs and our political life may pay "lip service" to religion but they do not usually reflect its influence in any consistent and vital way. A person may even be married with a purely civil ceremony. In fact, many persons pass from the cradle to the grave without "benefit of clergy."

Secularization is closely related to materialism. Americans dearly prize the material things of life which their economic system permits them to enjoy—automobiles, refrigerators, vacuum cleaners, plumbing, television, and innumerable others. These things, in themselves, are unquestionably good. The unfortunate fact is, however, that material prosperity has encouraged too many Americans to "side-track" religion, or to relegate it to a relatively minor place in their lives. The spiritual side of life is largely forgotten in an obsession with wealth and the things that wealth can buy. Where religion calls for sacrifices and discipline, it is only too easy to ignore its truths and teachings until tragedy strikes.

Although the proportion of the American people officially identified with organized religion has been steadily rising decade by decade (page 19), it is possible that these gains may represent only nominal or formal attachment to religion. They may be more than offset by the loss of depth and quality in religious feelings and experiences.

Totalitarianism as a Threat to Religion

The totalitarian governments and ideologies which have appeared in the twentieth century represent another very formidable threat to religion. Communism, Nazism, and Fascism have all been openly anti-religious, or have operated in such a way as to undermine the religious structure of the countries they controlled. In each of these countries where these movements became supreme,

the authorities moved against religion on two main fronts. First, they severely restricted individuals and groups in the free exercise of religion. Second, they sought directly and indirectly to influence the people (particularly young people) so that they would become hostile, or at least indifferent, to religion. The substitute offered was a purely secular creed or ideology, usually with emphasis on an extremely narrow and fanatical form of nationalism.

The American people today are determined to resist totalitarianism, both at home and abroad. One of our most effective resources for this purpose is protection of the integrity and freedom of religion. This calls for eternal vigilance, on the part of both governmental authorities and the people as a whole, to make sure that all religious groups are able to function without interference and on a plane of full equality. Moreover, governmental bodies and other agencies that deal with young people should make an effort to encourage them to become affiliated with and support religious groups. This, of course, does not imply governmental encouragement of any particular denomination.

THINGS TO DO

1. What are the churches of your community doing to bring about better understanding between management and labor? Do you think a church should be concerned with, or take a stand on, such problems?

2. List all the welfare activities you know of that are sponsored or supported by the churches of your community. Do any of the churches seem to be more interested than others in a well-rounded welfare program? How do you account for this?

3. It has been said that the vitality of a church can be measured by the proportionate amount of its budget which it spends on missionary activities. Do you agree? What proportion of the budget of your church goes out of the community for missionary work? What part stays in the community for missionary or welfare work?

4. Make a list of all the ways in which the churches of your community raise money to support their programs. What similarities do you find? What devices for fund-raising are used by only one or two churches?

5. Explain in your own words why lay leadership is essential to any church. Does your church have any special training program to develop lay leadership? If so, describe this program.

6. Nazism under Hitler, Fascism under Mussolini, and Communism under Stalin either were or are officially and actively anti-religious. Why? What action was taken in each country to weaken or eliminate the influence of religion? According to these totalitarian ideologies, a citizen cannot be both an ardent nationalist and a loyal member of a church at the same time. What is the weakness of this point of view?

CHAPTER 7

ACHIEVEMENTS OF RELIGION

Movements Towards Cooperation for Common Ends

One of the most encouraging religious trends in recent years has been the increasing cooperation among various church groups for the attainment of goals common to all. An outstanding example of this movement is the *National Conference of Christians and Jews.* This is an organization of Catholics, various Protestant groups, and Jews. Since 1929, the Conference has been carrying on activities designed to make these diverse religious groups better acquainted with each other and to promote the interests which all religions have in common. (See Chapter 3.)

A similar organization on a world scale was initiated in June, 1950, when a number of Protestant, Catholic, and Jewish leaders from North America and Western Europe met in Paris. This organization, according to plan, is to become sort of a global counterpart of the National Conference of Christians and Jews. The new body asks its members not to involve the organization in politics, or to try to bring about the acceptance of a common faith or form of worship. It will concentrate, rather, on promoting the cooperation of all of those "who believe in a spiritual interpretation of the universe."

In a number of communities throughout the United States, Jewish, Catholic, and Protestant churches have found it possible to cooperate in local projects without any formal organization. The contemporary religious spirit in the United States is favorable to cooperation and mutual appreciation among religious groups.

Cooperation Between Catholics and Protestants

The two great branches of Christianity—Catholic and Protestant —are probably closer together today than they have been at any time since the Protestant Revolution. More than anything else, they have been brought together by their opposition to Communism, and the atheism and materialism for which it stands.

Although Protestants and Catholics have found it possible to cooperate effectively in the United States, their doctrines and practices differ so fundamentally that there have been few advo-

cates of organic union on either side of the theological division. The most active exponents of union have come from the Anglican Church. In 1949, the Archbishop of York in a public statement envisaged the Anglican Church as the logical vehicle for bringing Catholics and Protestants together into a united Christendom. The Archbishop based his stand on the belief that the Anglican Communion embodies important aspects of both Catholicism and Protestantism.

World Council of Churches

The World Council of Churches is composed of 156 Protestant and Orthodox bodies from 44 countries representing 160,000,000 Christians. Its purpose is to work for the solution of problems of common concern to its member groups. The type of problem with which the World Council deals is indicated by the "priorities of action" established at the meeting of the policy committee in Toronto in July, 1950. These were: the crisis in Korea, racial tension in South Africa, inter-church cooperation, and the internationalization of Jerusalem. The report presented to the policy committee stated that organized religion had failed to adapt its message and its program to the needs of the average worker in an industrial society. The report did note, however, a few progressive steps which had been taken to bridge the gulf between the church and the industrial world. These included the industrial chaplaincy movement in Britain, the Christian Workers League in Glasgow, and the Roman Catholic priest-worker projects in France.

Welfare Services

The three great streams of organized religion—Catholic, Protestant, and Jewish—carry on a vast amount of welfare work in American communities. Welfare service is one practical means of putting into effect the religious principle of brotherly love.

The various denominations maintain homes for orphans and for children from broken homes, and also for elderly people without means of support. Funds are available in many cases to aid individuals and families who are the victims of sickness, economic reverses, and other misfortunes. Many hospitals in all sections of the country are maintained and sponsored by religious groups. Settlement houses and recreational centers, particularly in underprivileged sections, are another common welfare activity.

Public officials who are responsible for administering relief often find it advantageous to appeal to religious organizations for help,

particularly when children are involved. While the public agency may have the money, the religious organizations can contribute the personal interest and the sympathetic insight without which no charity, public or private, can be successful.

Adapting Religion to an Industrial Society

Churches have made some very positive and effective attempts to adapt religion to the needs of an industrial society. Some of the best work now being done to resolve the conflict of interests between capital and labor, and to bring about a better understanding between them, has been carried on under religious auspices.

The chief spokesman for Protestant groups in regard to the social and human issues of industrial organization is the *Federal Council of Churches*. The Catholic Church also has been very active in this field. The Catholic program for industrial peace and cooperation springs from the famous Encyclical Letter of Pope Pius XI, "Reconstructing the Social Order," with its subsequent modifications and interpretations. Most of the Catholic colleges have established departments of labor relations, and make this field of study an area of major concentration.

In general, organized religion takes the position that neither uncontrolled private enterprise nor thorough-going socialism is the Christian answer to the economic problems of the day. Some features of both systems can exist side by side without impairing the essential and legitimate rights of any group, or of the community as a whole. Until such a satisfactory pattern of economic institutions is developed, capital and labor should come together in a spirit of compromise and brotherhood to iron out their conflicts and to settle their differences.

The Church and Family Welfare

We have already commented on the declining stability and influence of the home and family in our present-day society. Religion is one of the main forces working to counteract this trend and to maintain the integrity and solidarity of the American home.

The ever-rising divorce rate is one of the most formidable threats to stable and wholesome family life. Where children are involved, divorce means a broken home and personal tragedy. The church, more than any other institution or agency, has the facilities and the moral influence to prevent marriages from "going on the rocks." Most churches now train their pastors and professional workers to make them effective counsellors in marital problems.

Not many years ago, a well-known Commissioner of Correction of the State of New York, remarked that virtually all the young criminals who came within the jurisdiction of his institutions lacked either a good home or proper religious background. The home and the church, he felt, could not be supplanted by any other institutions. Moreover, the two commonly go together. A warm and wholesome family life usually implies a strong religious influence, and vice versa. It has been said that churches make their greatest contribution in what they do for and with their young people.

The Church and International Relations

Organized religion has been responsible for a large part of the admiration and good-will which people in other nations have felt for the United States and Americans in general. Throughout the Far East, and China in particular, American missionaries have made a mighty contribution to improving the conditions of life of backward and poverty-stricken people. Schools, hospitals, medical centers, teachers' colleges, agricultural research and demonstration projects, and many other similar undertakings have occupied a prominent place in the missionary programs maintained by American churches in foreign lands. The missionary has consistently been the best ambassador of democracy, good will, and practical helpfulness that the United States has been able to send abroad.

Organized religion has also been a staunch and influential supporter of world cooperation and the United Nations. No other group has been more active in efforts to create institutions and a trend of public opinion that will outlaw force as a means of settling international disputes and conflicts of interest.

Spiritual Freedom in a Standardized Society

In our complex industrial society, we Americans tend to live and behave in uniform and standardized ways. Our food, clothing, homes, amusements, and general behavior all usually conform to a well-defined pattern. In economic life, most of us are subject to the rules of a union or professional group. If we are engaged in independent business or self-employed, we are controlled by the countless rules and regulations of government—local, state, and national. Initiative and individualism have been forced to give ground before the needs and pressures of group welfare.

It is largely in the realm of the mind and the spirit that we can be most satisfyingly individualistic and "different" today.

The spiritual or religious life is one of the few remaining fields where we have an opportunity for free and voluntary self-expression. This is just one more important reason why we should welcome and protect freedom, variety, and individuality in religion and in other matters essentially spiritual in nature.

Fortunately, there is good reason for believing that there is more genuine tolerance and mutual appreciation among different religious groups today, and more real freedom for minority religious groups, than has ever existed in this country since the founding of the colonies. Our legislative bodies and courts—both state and Federal—have shown that they intend to protect the rights of all religious bodies, particularly those which may be more or less unpopular with the majority. Supreme Court decisions involving the sect known as Jehovah's Witnesses are typical of this. Anti-discrimination laws, which forbid employers to discriminate against job applicants on the basis of religion (as well as race and nationality) are another indication of strong public support of equal treatment for all religions.

"Thou Shalt Love Thy Neighbor As Thyself"

We have emphasized repeatedly the diversity of religious groups in the United States. There are many different sects and denominations, with wide variations in doctrines, ritual,

practices, and traditions. But there is at least one thing which all true religions have in common. They try to teach their followers to act toward each other, and toward all mankind in a way that is more cooperative than competitive, more kindly than mean, more helpful than harmful.

Religion according to the practice of the major sects and denominations in the United States is altruistic and ethical—that is, it teaches that a person cannot save his soul, or properly reconcile himself to his God, without doing something for his neighbors and his fellow men. We have already noted that religious groups in the United States are no longer limiting their beneficent activities to their own members but are stretching the hand of fellowship across the denominational barriers.

THINGS TO DO

1. Watch the papers and current magazines for examples of cooperation among Protestants, Catholics, and Jews in problems and projects of concern to all three. Follow the activities and achievements of the newly formed World Organization for Brotherhood.

2. Does your community have a local church council? If so, what churches are associated with it? What churches are not members of the council? What type of activities does this council sponsor?

3. Follow the activities of the various Protestant churches that are attempting to bring about organic union. Which churches appear to be having the greatest success? What are the chief difficulties opposing the trend towards Protestant unity?

4. Does your state or city have a law which forbids discrimination in employment on the basis of race, nationality, or religion? If so, write to the agency administering this law and ask for any reports or other materials dealing with its activities. From these materials, try to find out how important religion is as a basis for discrimination. What religious groups seem to have been particularly victimized? Why?

5. Follow the attitude and the program of some religious denomination in regard to world problems, such as the United Nations, the atom bomb, and civil and political rights for minorities. The best sources for information on the activities and policies of any denomination are the official journals of that group. This includes such non-denominational Protestant periodicals as the *Christian Century* and the *Christian Herald* and Catholic periodicals such as *America* and the *Commonweal.*

6. Collect as many statements as you can find by prominent non-clerical figures regarding the importance of religion in contemporary American life. Include statements from scientists, educators, government and political personages, and military leaders. In your own words, summarize the general point or significance of all these statements.

OXFORD SOCIAL STUDIES PAMPHLETS

A series of pamphlets designed to survey vital contemporary problems in a form suitable for school use.

No. 1: **PEACE IN THE MAKING, Steinberg**

No. 2: **DEMOCRACY, CAPITALISM, AND THEIR COMPETITORS, Pruden**

No. 3: **OUR STAKE IN THE FAR EAST, Hurwitz**

No. 4: **MINORITIES IN THE UNITED STATES, Irwin**

No. 5: **CONSERVING OUR RESOURCES, Steele**

No. 6: **THE SOVIET UNION, Lengyel**

No. 7: **RELIGION IN AMERICA, Salisbury**

No. 8: **THE MIDDLE EAST, Lengyel**

No. 9: **PUBLIC HEALTH, Timmel**

(Other Titles in Preparation)

Date Due			
MR7 '55			
[redacted]			
[redacted]			
[redacted]			
[redacted]			

BW4020 .S16
Religion in America.
Princeton Theological Seminary-Speer Library
1 1012 00017 0805